Foundations in Astrology
Studies in Classical and Medieval Astrology

The Revised English Edition of
William Ramesey's

ASTROLOGIA MUNDA

A 17th Century study in the Ancient Art of Mundane Astrology

Edited and annotated
by
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William Ramesey

ASTROLOGIA MUNDA

Astrologia Munda
Or
Astrology in its Purity

Being a short but Compendious
Introduction to the Judging of the
Annual or
Yearly Revolutions of the World,
by which as also
Eclipses, **Great Conjunctions**,
Comets and **Blazing-Stars**

Astrology Restored
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Introduction by the Editor

Many people have written me, asking if there is some «beginners» text book on mundane astrology, I can recommend. Of all the branches of astrology, mundane astrology is probably the field that has lacked the most effort to restore, at least with the same level of effort as has been invested in horary, natal and even electional astrology.

The reasons for this are probably many, but the most obvious reason is that until the last 5 or so years, we have lacked a real working knowledge of just what the ancients taught and practiced with regard to mundane astrology. Most, if not all, translations of relevant mundane texts have been made by scholars studying the historical significance of astrology and astrologers on science and a rather large body of translations has grown from the efforts of scholars such as the late David Pingree, E.S. Kennedy, Charles Burnett, Keiji Yamamoto, Michio Yano and many others working through the Warburg Institute, the University of Tokyo, The Institute for the History of Arabic-Islamic Science and academic publishers such as Brill to name only a small number. In most cases, it is in Academic Institutes and Universities that these translations of original manuscripts have been confined; slowly but surely these translated texts and manuscripts are now making their way into the circles of astrological scholarship. But for the most part, these are not «beginners» books but rather books containing instructions and philosophies requiring a certain competence and understanding that cannot be termed «beginner» or novice.

There are several texts written on mundane astrology in the late 19th century such as we have from Raphael, Sephrael, and C.E.O. Carter etc. But these are strongly revisionist texts based on Theosophical and modern humanist doctrines that don't believe prediction is possible in the first place!

In other words, there is a very real dearth of published commentary or compilations of traditional mundane teachings today. With the exception of perhaps Robert Zoller,[1] there is very little effort to recover these ancient teachings and test them.

[1] Robert Zoller has not published any commentary or teaching but has held two intensive workshops on ancient mundane astrology.

However, after reading and studying William Ramesey's book on mundane astrology, I have found that while it is a rough gem, it is perhaps the closest thing to what we could call a 'text book'.

A brief History of Mundane astrology

Little research has been done in this area. But what we do know would be profitable to outline here.

Mundane astrology probably has its roots in ancient[1] Chaldean or Babylonian «omen» astrology that was largely centred on the fates of kings and kingdoms. When western astrology first coalesced in the Hellenistic era, somewhere in the late second century BC, there appears to be very, very little written or mentioned about mundane considerations. It would appear that the extent of mundane considerations did not stretch much further than general interrogations and elections called *katarchai*, but these were closely associated to the personal or genethlialogical astrology of the Greeks. The only early Greek author to deal with mundane considerations was Ptolemy although it must have been known of in the Greek astrology of the first and second century (C.E.) since even early writers such as Vettius Valens includes mundane places in his descriptions of the signs. For example, he writes,

> «These zones are subject to Aries: the front, Babylonia; the head, Elymais;[2] the right, Persia; the left, the vale of Syria[3] and the contiguous places; for the curve of the face, Babylonia; for the breast, Armenia; under the shoulders, Thrace; for the belly, Cappadocia and Susa and the Red Sea and Rhypara;[4] the hind parts, Egypt and the Persian Ocean.»[5]

It is clear that Valens is referring to perhaps a much older system of assigning countries to the signs through association to the actual parts of the constellation, much as the earlier Decanates do rather than Ptolemy's more «scientifically rational» (howbeit short-sighted) method of quadrants and climes.

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[1] See Appendix for an examination of ancient omen lore.
[2] A country of Persia between the Persian Gulf and Media
[3] The region between Lebanon and Anti-Lebanon
[4] A small island of the Aegean Sea near Samus
[5] Book I, Chapter 2 – ***The Anthology*** – by Vettius Valens, translated by Robert Schmidt and published by Golden Hind Press (Project Hindsight Greek Track Volume IV) ©1993

In the early Hellenistic approaches to mundane presented by Ptolemy it is called the general division of astrology[1] which relates to races of people, countries and cities. Its judgments were principally derived for the more general periodic conditions, such as wars, famines, pestilence, earthquakes, floods etc. To a lesser extent, it dealt with the occasional changes of temperatures and seasons, storms, heat, wind and the conditions for crops etc. The two main components used by Ptolemy were the ecliptical conjunctions and preventions of the Sun and the Moon and the transits of the planets at rising and at their station periods. A few of these early considerations make their way into later Arabic Astrology with some revisions: in particular the syzygies of the Sun and the Moon.

There is then, a rather long period where we have little or no mundane accounts until we come to the 8th century. As an introduction to this era though, let us take a little retrospective look at political history.

Under Alexander's Greek Empire and the subsequent kingdoms, resulting from his death, the knowledge, science and history of the world was valued very greatly and great efforts were taken to preserve that knowledge. The Royal (Great) Library was established in Alexandria as well as several other «sister» repositories such as was located in the Great Temple of Serapis, simply called «*the Serapeum*», which was in the south-western quarter of the city of Alexandria but was considerably smaller.

Under the Roman Empire, this knowledge was not held in as high esteem and several unfortunate civil wars led to the burning and sacking of the Royal Library. In fact, under the Roman Empire it was punishable to use astrology to predict anything concerning the Dynasty, government and rulers and may be the principle reason why we don't hear anything concerning mundane astrology in this time period. As the decline of the Roman Empire drew near, some astrological records were either moved or copied and archived in Constantinople. Yet for this, with the rise of the influence of Christianity in the Byzantine Empire, further historical records were destroyed. For example, in the fourth century the Emperor Theodosius (of the Byzantine Empire) in 391 AD forbade by decree all non-Christian religions. Theophilus, who was the Bishop of Alexandria from 385 to 412 C.E., moved ahead under this decree and destroyed the Serapeum and its «sister library», condemning them as being the house of pagan doctrines. Some few scholars survived for another generation

[1] Katholikon, to kath'hola

till the murder of Hypatia in 415 AD. After the Byzantine Emperor Justinian closed all of the schools in Athens (527 C.E.) the last refuges of science and knowledge were yet to be found in Alexandria, but even more so, the old traditions flourished in Persia.

It should be no surprise then that in the three centuries that followed, from the Vandal conquest and the occupation of Rome until the coronation of Charlemagne as the Holy Roman Emperor (c.800), the structure of western Roman society disintegrated and in particular education and knowledge of the sciences. Only in the Byzantine Empire and in spite of «radical» Christianity was there relative stability ensuring that the arts and sciences were not totally eradicated.

In Europe, these were the «Dark Ages» but in the midst of the degeneration, there arose in the Middle East «The Religion» and with it came the conquest of the centres of the remaining civilised nations by this new Arab power: in 635 Syria fell; in 637, Iraq; Persia by 641 and Egypt following in 642. By 670, the Islamic Empire had spread to occupy most of North Africa. By 711, they had conquered Visigoth Spain and had it not been for their defeat at Poitiers, France in 732 by Charles Martel they more than likely would have occupied the greater part of Southern Europe. While their empire rose quickly, unlike their Germanic counterparts in Europe, their conquests left societies and cultures, for the most part, intact enabling them to take possession of an intellectual world rich in philosophy and science.

In 813, the House of Knowledge (*Bait ha Hikma*) was founded in Baghdad establishing a place in which to assimilate the wealth of knowledge the new empire had inherited. Observatories were constructed near Baghdad and Damascus. Translation of Greek, Syriac, Persian and Sanskrit literature, philosophical and scientific works were enthusiastically, if not passionately, pursued. Astrologers, who had long fallen from favour in both Byzantine and Roman cultures, now found benefactors and patrons in the Sunni Caliphs of the Islamic Empire.

It was amongst this cultural rebirth that mundane astrology re-emerges. What is evident is that this period saw the congregation of several lines of astrology, *i.e.* that of the predominantly genethlialogical Hellenistic astrologers, Persian (or Chaldean) astrologers, and elements from Indian Astrology. Without a doubt, this period and place became a «crossroads» and «conjunction» of the main astrological influences, cultures and teachings.

One of the first influential astrologer/writers of this period was the Greek astrologer, Theophilus of Edessa (c.695-785).[1] From his earliest works, we can learn something of the stage of development of the period's mundane astrology. In the introduction to his work on *Elections for Wars* he writes,

> «The nature of the stars is specific, O most excellent Deucalion; their energy does not have a single dwelling-place but a variegated one and diverse [characteristics] suitable for every type of astrological influence, and each one of these things is especially made known in one generality for the active [planet] with regard to the disposition and characteristic emphasis allotted to it, for example in wars Mars and in speech Mercury, and in agricultural matters Saturn, and in matters of love Venus; for while these have [their nature] thus, not only does Mars activate war, but Saturn also accomplishes the ruin of kings and the taking of cities, as it is found in the mundane astrological influences. But Mars also makes arsons, pestilential sicknesses, droughts, and scarcities of fruits. Similarly too, Mercury [makes] armed robberies and disorders and irregularities in life, or else it is called "the messenger," and it awards peace.
>
> Similarly too, in genethlialogical astrological influences, we find the stars acting one way and another and signifying in accordance with their configurations and their alternations of houses - [sometimes] indeed the malefics acting as benefics and the benefics being inactive, but still the astrological influences are activated in accordance with the chart and the determination of their individual degrees. And in view of this, the wise men of astrology made use of the stars by a mixture of their natures - not only distinguishing [them] in their most individual [significances] and according to [the nature of] each but also in those [significances] that are the most general and specialized - for example, about war; and they used all the stars and also the lights for working with a single chart.
>
> And I kept this in mind because I know that military methods are seldom found in [the books of] the ancients, other than that from the mundane astrological influences [we can see that] there is going to be war and captivity in this or that land, neglecting of course the more particular things, and in particular the expeditions or counter-expeditions that are made, [the rise of] tyrants, and those actions that are done in season and are provoked, I say, by two armies when they are encamped facing and attacking each other, of which it was difficult to find accurate day-by-day accounts in the books of the ancients.
>
> And, having turned my mind to this, I thought it necessary to make a change and to draw from the genethlialogical and horary systems some elections for war that have plausibility together with the truth, since I had also really had the proof of these in many [instances] - having been forced, as

[1] In his old age he was made court astrologer to the successor of al-Mansūr; the Caliph al-Mahdī (d.785). He also wrote some very important volumes on astrology, ***Works on Elections for Wars and Campaigns and Sovereignty; Astrological Effects; Collection on Cosmic Beginnings.*** For the most part these works were on mundane and electional astrology and these books have been preserved more or less intact, along with fragments of their Arabic versions. Some selections from the Greek texts have been published in the CCAG. He was largely influenced by the writings of Dorotheus and Hephæstio.

> you knew, by those ruling at that time to take these things in hand, at the time when we made the expedition with them into the eastern regions in the country of Margiane,[1] and [there] we suffered successive military calamities, with much cold and an inclement winter, as well as with much fear and countless controversies.
>
> But, while arranging these elections into some physical conformity of order, I have neglected none of the things that are needed and required in connection with military affairs, and I have composed a book entirely for this [purpose], having the military elections along with those for information about tyrants and cities that are being besieged and such like.
>
> But it is necessary [that] you approach this treatise with great care and diligence, and by [using] the meagre theory make for yourself a combination of the influences of the signs and the stars, I mean of the planets and the fixed stars, and the luminaries, and the lots that are there and their rulers, and you will not err, if God is willing.»

There are some interesting things we should note in his words: 1) there must be at this time some kind of basic mundane astrological practice, «*…And I kept this in mind because I know that military methods are seldom found in [the books of] the ancients, other than that from the mundane astrological influences [we can see that] there is going to be war and captivity in this or that land…*». Perhaps this very basic form is the remnants of the Omen Lore that was practiced in the late Persian Empire, we don't know. 2) we have here perhaps one of the first references to a 'synthesis' of genethlialogical and mundane astrology, «*…Similarly too, in genethlialogical astrological influences, we find the stars acting one way and another and signifying in accordance with their configurations and their alternations of houses… the wise men of astrology made use of the stars by a mixture of their natures - not only distinguishing [them] in their most individual [significances] and according to [the nature of] each but also in those [significances] that are the most general and specialized - for example, about war; and they used all the stars and also the lights for working with a single chart…*» By using existing mundane considerations and applying these to electional practice, Theophilus arrived at a basic theory to predict military affairs.

Besides Theophilus, this period (ca 750 – 900 C.E.) boasts some of the most influential astrologers that form mundane astrology including several prominent Indian astrologers. During the last half of the 8th century, a number of Indian astrologers visited the court at Baghdad bringing with them Hindu books on

[1] This is the Greek name for Khurāsān (today a province of NE Iran). Cumont thinks this campaign probably took place in the winter of 757-758, when the local ruler raised an insurrection, and troops were sent by the Caliph al-Mansūr to put down the rebellion.

astronomy and astrology. The best known of these was Kankah,[1] who came to Baghdad during the reign of the Caliph al-Ma'mūn (754-775). This was the period of Māshā´allāh[2] (c.740-c.815) who wrote several books on mundane astrology; Abū Hafs 'Umar ibn al-Farrukhān al-Tabarī (d.c.815), and known as Omar Tiberiades; Al Kindī and not least Abu Ma'shār.

Most of what we know of the Persian or Sasanian strand of Astrology as well as the influence of the Indians is found written in or reported of by these astrologers. I can't emphasise enough the influence that this conjunction in time and space had on the development of mundane astrology; between Persian and Indian astronomical tables, history and cycles and the astrological framework of Hellenistic astrology!

This is why William Ramesey's contribution to mundane astrology is both very interesting and enlightening and is perhaps the closest thing we have to a «text book».

William Ramesey: the man and the times

We know little about the man William Ramsey except what he tells us in the introduction to his opus *Astrology Restored*, of which Book IV (*Astrologia Munda*) is only a part.

> «I was born the thirteenth day of March, in the year of our Lord 1626, *stilo Anglie*, in the city of Westminster, in the country of Middlesex Anglie.
>
> My mother was by birth of England, as were all her predecessors; my father of Scotland and that of an ancient family *i.e.* of Eighther-house, which has flourished in great glory for 1500 years until these latter days, as the records there testify.
>
> The original of our name was from the residence of his and my progenitors in the land of Egypt, from the pleasantness of the soil where they inhabited, or of herbs growing thereupon, which therefore had the name, Ramesey, in English being as much as to say, joy and delight, and this was in that country which is called Goshen. From thence, they came into Germany under the

[1] Among his books, there were *Calculations for Nativities*, about periods of time; *Secrets of Nativities*; *Conjunctions*, a large book; *Conjunctions*, a small book.
[2] Among his books are The Revolutions of the Years of the World [Aries Ingresses], On Conjunctions, Religions and Peoples, and a Letter on Eclipses.

> conduct of the Roman Emperor, in which wars for their service they obtained of him in a field of Argent, the eagle sable displayed…»

Here Ramesey goes into some detail of his nobility and that of his father. More to the matter of himself he continues,

> «As soon as I was of any capacity, I was put to school in St. Albones in Hartfordshire,[1] Busby, Westminster, Milendgreen, and other places; and when I should have gone to Oxford, by reason of our late differences I was prevented,[2] and therefore being desirous to further my learning, I importuned my father to send me to St. Andrews in Scotland, but there also I was disappointed by the frequent approaches of the Marquees of Montrosse and his army. I therefore, rather than fail, settled in Edinburgh College, where I continued until it pleased God to visit that town with the pestilence, the which at length growing very hot, I returned in April 1645 into England and have remained in London ever since, wholly applying myself, as ever, to the study of nature, and the more secret and sublime sciences; but <I> practiced nothing save physics, for our homebred differences and distractions, rending me, with many others, mean in the sight of more inferior spirits of the world[3] I would not associate myself with many men and much acquaintance, but still lived an obscure, retired and reserved live, dedicating myself wholly, I say, to my book; so that I dare boldly aver I am not familiarly acquainted with three people in all England. For such is my disposition, that I had rather be a stranger in the land of my nativity, in this perverse and rebellious age, and to the generality of men living therein, than to myself and my own conscious; the which so long as I may freely enjoy, I shall never repine but be ever content with what condition, loss or change so ever <that> God has further in His wisdom and providence decreed for me…»

In his own words, he never practiced astrology. In fact, it would appear he was a very reticent and reclusive man only having three friends.

Ramesey lived along side other astrologers such as William Lilly, but by all appearances in his autobiography, Lilly never mentions William Ramesey as being a known astrologer.

This is perhaps something that should be understood about this work. It is not based on Ramesey's personal experience from practice of it! But Ramesey, being a noble and having good means, had a very respectable Library containing not only the works of European philosophers and astrologers, but he himself says he owned a large selection of Arabic works.

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[1] Probably modern Hertfordshire
[2] Ramesey is referring to the civil wars with Scotland that prevented him from going to school in England.
[3] NOTE BY RAMESEY: For wealth and honour, I perceive brings not nobleness of mind.

The real value of this text is that within, we find a very broad compilation of ancient authors such as Māshā´allāh, Abu Ma'shār, Haly, Bonatti and probably others we no longer have. There are several conceptions and techniques of delineation; and by all appearances has some basis in ancient doctrine but whose texts are no longer extant or perhaps lost. This work must be seen in the same way as the work of earlier compilers such as Al Biruni and most of the time, Ramesey is very careful to faithfully transmit the counsel of the ancients.

William Ramesey's methods

William Ramesey, however, in several instances sharply criticises the ancients' delineations as foolish, superstitious and even inferring that they were inconsistent with astrological principles.

> «I would have none therefore wonder to see me frequently different from the ancients and relate my own conceptions in divers places; yet in most <things> I follow my authors, at least in sense, though not verbatim. And in some places I have trod the very ignorant and irrational paths of the ancients, that so the ingenious and well-willer to this science may have matter wherewith to exercise himself and not wholly to give himself over to traditional precepts…»

In several instances, he refers to things being taught by the ancients that are not in fact taught by the ancients but rather things he has misunderstood, or that other early medieval authors like Bonatti may possibly have misunderstood. In his introduction to his book, he uses an example from Guido Bonatti to demonstrate.

> «I shall here mention one place, being so remarkable and so palpable an absurdity, Lib. 4, section 2, chapter 18[1] of this volume you will find the significations of the Sun when he is Lord of the Year in any of the twelve signs; Aries, Taurus, Gemini, Cancer and Leo being expressed, and the rest by varying the former rules implied, which of all absurdities is the greatest, it being impossible for the Sun to be in Taurus, Gemini, Leo, Virgo, Scorpio, Sagittarius, Aquarius or Pisces, in any yearly, half-yearly, or quarterly ingress, which is ever made at his entrance into the first point of the equinoctials Aries and Libra, or the tropics Cancer and Capricorn. Therefore, I must needs conclude the ancients have herein been very weak and as a worthy reprehension as applause in other matters.»

[1] NOTE BY RAMESEY: See *Bonatus de Revolutionibus* cap. 95

Ramesey picks as his prime example something from this book IV in Section II, Chapter XVIII; *«Containing the accidents signified by the Sun when he is Lord of the Year in any of the twelve signs»*, he says,

> «…they [the ancients] would teach the significations of the Sun in the 12 signs in Annual Revolutions, when it is impossible for him at such a time to be in any other sign then Aries; and if the judgement be half yearly, or quarterly in Libra, Cancer, or Capricorn, he must needs be but in no other.»

The statement in itself is true. The Sun can be in no other sign but Aries in the annual Revolution unless the sign on the Ascendant was either a cardinal or mutable sign, in which case you would have either 2 or 4 charts, one for each half or quarter of the year and the Sun would be in either Aries, Cancer, Libra or Capricorn! What is quite incorrect is his assumption that the delineations of the Sun in the 12 signs concerned the Sun only as Lord of the Year of the annual Revolution. Ramesey is referring specifically to what Guido Bonatti teaches on this matter. But Guido Bonatti is getting this teaching from Part Five of Abu Ma'shār's *"On the Great Conjunctions"*. Abu Ma'shār however makes it very clear what he is referring to when he says in the introduction to this section,

> «The fifth part, on how to know the properties of the indications of the planets by themselves, when they have predominance over the Ascendants of any of the Beginnings, or when they have lordship of the year or lordship of the time-distribution, or when they, the northern and southern crossing points[1] or one of the comets, are parallel with each of the signs by mixture[2].»

It should be clear that he was not speaking of just the planets as Lord of the Year in the annual revolution! He says these indications are when:

1.) The planet is the predominant planet over the Ascendant of some Beginning chart. A «Beginning» chart was not just any annual Revolution! A «Beginning» could have been the Ingress in which the Great Conjunction changed triplicities. A «Beginning» could have been the time that some ruler acceded to

[1] The Moon's nodes
[2] What Abu Ma'shār means by this last sentence is when the Sun is joined to either of the nodes or a comet in a sign.

the throne of some Dynasty. A «Beginning» could have been the chart of a lunation just prior to, or just following a specific ingress or when the Sun entered **every** sign. Another type of «Beginning» chart was the chart of any particular conjunction at the moment of the conjunction. Not all «Beginnings» occurred in the Aries ingress so it is quite possible for the Sun to be in any number of signs!

2.) The planet had lordship of the year (the Lord of the Year) or it had lordship of the time distribution. This particular reference does specify the planet as Lord of the Year in which we are also specifically speaking of the annual ingress chart. But he also says, if it had lordship of the time distribution. That could be if it happened to be lord of the profected ascendant in some beginning chart, lord of the *dawr* or Firdar etc.

3.) Finally, if the planet were joined at some time to either of the Moon's nodes or some comet in a particular sign, then the indications he lists were also relevant.

Certainly, some of these instances would be judged for the chart of the Sun's entrance into Aries, but not **all**! Because Abu Ma'shār is listing indications for diverse instances and circumstances, not just the annual Revolution, then he necessarily must also list the Sun for the instances it is not during an annual Revolution, but perhaps a «Beginning» chart that was cast at some other time than just the Sun's ingress into Aries! The chart of an eclipse is a good example of this since it is a lunation «Beginning» chart that could fall at any time within a year when the Sun could have been in any of the 12 signs and had predominance over the Ascendant of that eclipse or lunation!

Ramesey's condemnation is based on taking something <u>out of context</u> of what Abu Ma'shār was saying, *i.e.* if one of <u>any</u> of these possibilities! Ramesey, apparently following Bonatti, makes it exclusive to the Lord of the Year in an annual Revolution while Abu Ma'shār most certainly did not!

That is why I say that while I agree with Ramesey that we should not witlessly recite some liturgy of the ancients, we better make certain that we have understood the <u>entire matter</u> before judging their delineations.

What is perhaps a short-coming of Ramesey's work is that rather than try to specifically explain his difference of opinion by examining the basis of the ancients reasoning, he wants us to just ignore them and use his own reasoning.

Again, I agree with him that we should use reason rather than fall to slavish duty! But before **we** judge, we have to make sure we have examined carefully those reasons and make sure we have come to a clear understanding of those reasons! Unfortunately, Ramsey's examination denies this due process to the reader and we are left to trust his judgment that it is superior and less foolish than the ancients' judgment is, which I have in the preceding demonstrated is not based on what was actually taught.

In light of this short-coming in Ramesey's work, I have tried to put these various issues into the perspective of the actual writings of the ancients and the reader will find some of these discussed in the appendixes to this book.

Writing Conventions

For those readers that feel re-writing this work into a more readily comprehended and updated English language is inappropriate, I will refer you to Ramesey's own wish for this book.

> «But let me now return to show you the method of these my subsequent labours. In the penning of them I have been very plain for that I desire to be understood, *animis scribo non auribus*, I write to edify my readers understanding, not to please his ear with fine words, rather respecting the matter than syllables…»

Mr. Ramesey was himself more concerned with understanding the subject matter rather than the eloquence with which it is presented. I have therefore tried to apply modern English grammar and spelling, in so far as it was necessary to make the text easily readable and understandable, especially for the non-English reader.

Throughout the text, Ramesey writes in a very heavy style, interjecting additional thoughts in parenthesis often making sentences very difficult to follow. I have throughout, taken these and added them as «NOTES BY RAMESEY» in the footnotes to each page. All of those footnotes are numbered in blue text.

I have also included many footnotes of my own where appropriate to explain something and those are marked in red numbers.

Having made an explanation of these several conventions, circumstances and my own observations, following now is the fourth book of Ramesey's *Astrology Restored*, known as *Astrologia Munda*.

Steven Birchfield M.A., A.M.A.
August 9, 2006

Foreword

Astrologia Munda or Astrology in its purity being a short but compendious introduction to the judging of the ***Annual*** or ***Yearly Revolutions of the World***, by which also ***Eclipses***, ***Great Conjunctions***, ***Comets***, and ***Blazing-Stars*** are judged (by the ordinary course and order of nature) the general accidents of countries, kingdoms, provinces and cities, alterations of kingdoms and empires, laws and customs, cause of plenty, death, wars, peace, health, sickness, alteration of the air, and (to be short) of all things appertaining to the life of man in a natural way; wherein the infinite Wisdom of God is seen manifestly in the government of the world by the influence and constant harmony of the celestial planets and stars; the innocence, legality and purity of the Art demonstrated, and proved by demonstration of the inevitable events of the heavens, so long as God upholds the order and course of nature unperverted; And the students thereof consequently proved rather Divines than conjurers or practitioners of what is unlawful.

By William Ramesey, Gent.

Student in Astrology, Physics, and the most Heavenly and Sublime Sciences
Tempora Mutantur nos & Mutamur in illis
LONDON, Printed by R. W. 1653

HONORATISSIMO
AT QUE
ILLUSTRISSIMO
DOMINO NON MINUS
VIRTUTE SUA QUAM GENERIS SPLENDORE,
DOMINO
MOUNTAGUE BERTY
COMITI DE LINDSEY;
domino de
WILLOUGHBY DE ERESBY
ET
TOTIUS ANGLIAE
SUPREMO CAMERARIO,
Salutem in Perpetuum.
Domino suo
MULTIS NOMINIBUS OBSERVANDO
HANC SUAM
A S T R O L O G I A M
M U N D A M
Submisse Dedicat

Wilhelmus Rameseus

To The
Right Honourable and truly Noble
Montague Berty
EARL of LINDSEY, LORD
WILLOUGHBY of ERESBY
And
Lord High Chamberlain
Of
E N G L A N D

My Lord,

Did not your Honours merits claim this fourth and chief part of my labours as your due, I durst not have assumed that audacity as to implore your Honours patronage; for as I have humbly made choice of the three preceding most noble heroes, So (my Lord) left yet notwithstanding my fabric should at length fall to the ground, (which it must inevitably do, unless Your Honour pass by the presumption and unworthiness of the writer) I humbly presumed to crave Your Honours patronage and support thereof (craving pardon for this my simile) being the main pillar on which I desire it should be build and upheld) not questioning then, but Your Honours virtues and most excellent endowments will add such a lustre to the whole, that the beholders will not question the insufficiency or unworthiness of me, the author, nor further call the thing itself in question, but with all assured confidence accept thereof as most worthy and immaculate, which in itself I presume to conclude it is, however my weakness and insufficiency has expressed it to the World, the which as I question not but your Honours' piercing judgement will discover, so I hope your Honours' munificent goodness will pass over and pardon.

I must confess (my Lord) the ridiculous and base mercenary practices of some that have pretended to the knowledge of this sublime science has brought the whole Art into contempt, and in question with the ignorant therein, and such as are not able to distinguish between the use and the abuse of a thing, or the purity of the thing studied, and the corruption of the student; whereby the very word ASTROLOGY, under which this most heavenly science and peace of NATURAL PHILOSOPHY is expressed, is become both odious and ridiculous to most of the rural now living; but such is your Honours' magnanimity, that the traduced shall not without diligent examination and evident witness be condemned, nor abolished your Honours' presence, not making tradition, but truth and experience the guide and ground of your judgement.

I shall not need there to speak ought in the behalf of the whole science, which I have endeavoured in these my labours to purify from its dross and feculence, since in the preceding epistles, and the first book, I have hinted both at its verity, excellence and validity; but only of this subsequent discourse, which now after my great care and indefatigable pains being produced, I am by an happy gust drawn to this anchorage, and crave your Honours' acceptance and patronage. It is an instruction to the whole general part of that liberal science which is called ASTRONOMY or ASTROLOGY, which together with PHYSICS, make according to Aristotle, 2. Phys. 2. Cap. but one entire science;

for he throughout all his works indifferently uses the name of ASTROLOGER and ASTRONOMER, and ASTROLOGER and PHILOSOPHER for one and the same; and amongst all ancient and learned writers Astrology and Astronomy have received for one and the same science, though distinct parts of properties, as has been hinted at in the first Book of this Volume, and the 2nd Chapter.

It contains four sections, the three first treating of the Revolutions of the Years of the World, and the fourth and last of Eclipses, Comets and Blazing-Stars, and the great Conjunctions of the Planets; by which we are taught how to judge of the order and course of nature, and the government of the world; as the general accidents of the world, and the alterations therein, the change of laws, customs, empires and governments, the alterations of the air, the cause of plenty, scarcity, health, sickness, peace, wars, etc. We may also hereby most manifestly see the infinite wisdom, providence and government of God in the whole universe by the constant harmony and celestial influences of the PLANETS and the STARS, whose portences, so long as God upholds the order and course of NATURE unperverted, must inevitably prove true and effectual, they being never frustrated but by miracle. My Lord, this is the ASTROLOGIA MUNDA, the Pure Astrology, which the patriarchs and the ancient fathers studied and contemplated: by which the Babylonians, Arabian, Syrians, Egyptians, Grecians, Persians and Lacedemonians ruled and became famous and glorious to the whole world, and therefore (My Lord) as being the chief and most exquisite part of these my undertakings, I have placed it last, that so it might not be attempted by any that are unacquainted with the preceding discourses, which serve but as it were introductions hereunto, for which cause (my Lord) it is that I humbly presume to lay it at your Honours' feet above any others, being so nearly bound to eternise for ever your late Honourable and virtuous consort of happy memory, doubting not but by the unparalleled splendour of your Honours' surpassing endowments, it might be exalted to that height of Honour as to be but accepted into your Honours presence, which will be a perpetual fame unto it and him, who in all humility presents it to your Honour, and from thence assumes that Honour as to subscribe himself.
My Lord,

Your HONOURS' most

To the Studious Reader

Reader,

In this following discourse is presented unto you the chiefest knowledge of the whole world, and the mysteries of nature; so I call them, because they seem no other then mysteries, and strange unto us while we are ignorant in the causes thereof; In this piece you may read the time past, present and future, the whole government of the world from its creation to its subversion in a natural way, by the Revolutions of the Years of the World, Eclipses, Comets and Great Conjunctions of the celestial planets, and all accidents that shall happen in any year, whether good or evil, whether wars or peace, and who shall overcome, whether sickness or health, plenty or scarcity, what shall be the condition of kings or grandees, and those that are placed in authority in any region or kingdom, as also of the beggar, and such as are of low and poor degree, the state of the commons in any place, the wealth and prosperity of want of any city, town or village, and of all things belonging to man, also of rain, hail, snow, frost, dew, fair weather, tempests, storms, thunder, lightnings, earthquakes, apparitions and the air and alterations therein, and the causes of all these and to be short, you have here Jason's Golden Fleece, and the greatest riches of Divine Knowledge and Learning that any man (that is philosophically given) can wish or desire; hereby you will not only with SOLOMON know all things under the Sun, but be able to govern the world with Solomon's wise man, and not with Phaeton. Wherefore lest it should be attempted by any such giddy rash youngsters, I prefixed these preceding books; that so this may be made the more plain, and your destruction thereby avoided, I mean the gross absurdities you will be ready to run into, as also that you might not be lulled asleep with self-conceited ignorance; read it therefore warily, and with attention, but first be thoroughly informed of the nature and quality of every sign, planet and configurations thereof, which I have delivered you in the second and third books, and then there is no question but you will soon attain to this most heavenly and delectable science, the which that you may be the better enabled, let me advise you to seek first the true knowledge of the Creator, and then afterwards study to see Him in His nature and his works; for perhaps otherwise you will be apt to attribute all to His great hand-maid, NATURE, and so rob Him of the glory most due unto Him: Yet upon better consideration, I cannot see but even the most rural in divine matters must needs acknowledge (if they thoroughly understand the mysteries of this science) some superior and divine power, although they cannot lead to the perfect knowledge of Him; and this we have found in most philosophers in former ages, especially in Plato,

who for his rare knowledge in divine matters which he attained to by his study in philosophy, was termed DIVINE PLATO, the which title he very well deserves, as will appear to any that shall pursue his labours: And this may serve very well to reprehend such carpers at humane sciences, and the students thereof that think it is impossible for them to be seen in such matters without being heathens; for if I may deliver my judgement, I think it will be a means rather to induce them to acknowledge a divinity, and to draw them nearer to the knowledge of the Creator, the which I can experimentally aver to be true, if they be anything first grounded in Christianity: Reader, I shall here say no more, but wish you may make no worse use of these my labours than I intended in my publishing thereof, and remain

Your Loving Friend,
William Ramesey.

__Astrologia Munda__ or __Pure Astrologie__ being an Introduction to the Judgement of the Stars, touching all general accidents and events in this elementary World, portended by the Revolutions of the Sun, Eclipses, Comets, and Great Conjunctions in a natural way and course of the government of the Universe.

SECTION I

Containing the ground-work of Revolutions, considerations before judgement, and the true significators of such things as are necessary to be judged of in this manner of work.

We shall desire the studier and well-willer to this most heavenly and delectable art seriously to consider and weigh the subsequent rules. Since this general part, and it only (as you have sufficiently heard) is to be accounted Astrology in its purity without fallacy or abuse.

Wherefore for the better illustration thereof, as also instruction of the well-willers thereunto, I shall in the handling of this our Introduction to the Judgement of Annual Revolutions of the World follow this method.

[The method the Author follows in this Book.]

First, to demonstrate the ground on which Astrological Judgements are to be laid,[1] or from where to be deduced, for the predicting or knowing any accident or mutation in the world, and how many schemes or figures[2] of the heaven ought to be erected for the performance thereof.

Secondly, that which is to be considered before judgement be given thereon, necessary for the accomplishment of the work.

Thirdly and lastly, most rational and authentic rules deduced from natural causes, how to judge of all accidents whatsoever portended by Revolutions of the Years of the World, which[3] by reason some of the ancients have reduced them excellently to four heads, I shall thus further illustrate.

[1] NOTE BY RAMESEY: since you have heard already in the epistle the extent of Revolutions, and what general accidents may be foreknown thereby in the elements and elementary world

[2] By schemes or figures, Ramesey means how many different charts or horoscopes.

[3] NOTE BY RAMESEY: notwithstanding you have already heard them expressed

__Astrologia Munda__ or __Pure Astrologie__ being an Introduction to the Judgement of the Stars, touching all general accidents and events in this elementary World, portended by the Revolutions of the Sun, Eclipses, Comets, and Great Conjunctions in a natural way and course of the government of the Universe.

Section I

[What accidents are portended by Revolutions of the years of the World]

The first, denotes such accidents as are visible in this world, and to every mans sight obvious, and common to everyone, as any epidemical or general thing, fertility and sterility, rain, hail, storms and the alteration of the air and weather and such like.

The second denotes such as the invisible in the elementary world, either general or particular, as are earthquakes, thunders, floods, *etc*.

The third, relates things peculiar to one single nation or people, as wars, peace, *etc*.

The fourth, relates to such things, as happen in the air, such as are fiery apparitions, lightnings, comets or blazing stars, and such like, *etc*.

Chapter I

Showing the ground-work on which astrological judgements for the judging of Revolutions are to be built, and how many schemes or figures of heaven ought to be erected for this work

In this matter the ancients have had divers opinions,[1] some grounding their judgements in these businesses on the Ascendant of the law, nation, commonwealth or kingdom, concerning which they have undertaken to write, and others on eclipses, and Great Conjunctions, the which although considerable in some matters, and to be taken also into consideration in every annual Judgement.

[The groundwork <foundation> from where astrologers derive their judgements of future accidents and events in the elementary world]

Yet the true time from where judgement is to be raised for the exact knowledge and predicting of future natural events in the elements for any year, is when the Sun enters the first point or minute of Aries, which as you have heard is the first sign of the zodiac, and[2] that the Sun was in this very sign, and in this very point at the first creation, and therefore (I say) it is all the reason in the world his return thereunto every year ought to be the chiefest ground on which astrologers are to build their judgements, touching the natural events of all sublunaries; especially since life is[3] *Fons Vita* the *Fountain of life*; and *Anima mundi*, the *soul of the World*, by which all things, as well vegetatives and sensitives have their subsistence and vivifying nourishment.

Besides we see that when the Sun enters this equinoctial, all things increase and flourish, the trees and earth grow green and blossom, and also fructify by degrees afterwards, which may also prove unto us the manifest certainty of that opinion, or rather affirmation of the ancients that the Sun was in this first sign at the creation of them; and truly, if we will be regulated by reason, it will be sufficiently proved by the very Word of God, which although not expressly in terms testifying so much unto us in plain words, yet will the text delivered in the first of Genesis verse 11, be sufficient together with the sequel, verse 12 showing the effect, be enough in all reason to evince the carpers at both this art

[1] NOTE BY RAMESEY: in those days wherein the art remained obscure in some points
[2] NOTE BY RAMESEY: in the 24th Chapter of our Second Book Of the Judgement of the Stars
[3] NOTE BY RAMESEY: as you have been shown in the first Book

and artists tenets, which for the most part are guided by passion, error and tradition in all their discourses they publish against them.

[See more of this in the first Book]

So likewise on the contrary, we see when he enters Libra which is the sign opposite to Aries and the other equinoctial, all things decay and diminish in their vegetative vigour; the earth becomes as it were barren, the leaves fall from the trees, etc.

[How to erect the Scheme]

Thus have you heard the time of erecting your scheme for your work; now you are further to note this much, that your figure of heaven be exactly set for the region or place on which you would give judgement, having first punctually taken the elevation of the pole.

[How to place the Planets therein]

And then having also reduced the planets and Dragons Head to the instant of time the Sun enters the aforesaid point, and erected your figure according to art and placed them therein, you may proceed to judgement.

[Note]

Yet first take this for a rule; if your Ascendant at this time be a movable sign, then must you not content yourself with that scheme alone; but for every quarter of the year must you erect another, this enduring no longer than till the Sun enter the first point of Cancer, and from thence[1] may you know the events of the summer quarter, being June, July and August, under Cancer, Leo and Virgo; the third figure, for the third quarter, and that which is termed autumnal, being September, October and November, under Libra, Scorpio and Sagittarius, is to be erected for the Sun his entrance into Libra; and then the last for the winter quarter when he enters Capricorn, which together with Aquarius and Pisces does rule December, January and February.

[1] NOTE BY RAMESEY: As of the former, you do judge of the spring quarter, comprehending March, April, and May, under the signs Aries, Taurus, and Gemini.

[If it is a common sign, two are necessary to be framed]

If your Ascendant at the Suns' ingress into the first point of Aries be a common sign[1] then must you erect two figures, that of the ingress into Aries continuing in force but the first half year, *i.e.* but till the Sun enters the first point of Libra, for which time you must erect a scheme for the other half year, and for the knowing of the effects portended thereby.

[If it is fixed, that alone is sufficient]

But if your sign ascending is fixed then that figure will serve for all that Revolution, or to the end of the year, *i.e.* you may thereby undertake to predict or acquaint yourself with all matters signified thereby; even till the next ingress, without erecting any figure of the Suns ingress into the other points.

Thus much for your foundation and platform, *i.e.* the schemes; but first now before you lay one stone, let me advise you to acquaint yourself well with these following necessary considerations, and then may you safely and with more judgement go through with your work.

[1] NOTE BY RAMESEY: you have already, in the Second Book Chapter 24, been shown which signs are common, also which are movable, and which fixed, wherefore we shall not here make any repetition.

Chapter II

Containing some necessary considerations before Judgement

Look that you can readily and exactly distinguish of your true significators, as which house and planet denotes the king; which the people; which their assistants; and which their enemies, etc. and from where you are to inquire of the fertility and sterility of the earth, wars or peace, or any other accident; otherwise you shall never be able to come to any perfection in this most Divine Science.

Ever be sure you weigh well the fortitudes and debilities of your significators, as how they are essentially and accidentally dignified,[1] how located in the figure of the heavens, and how aspected benevolently or malevolently by the fortunes or infortunes, and so judge according to the nature of the planet afflicting or assisting your significator, good or bad, as the signification and nature of the aspect, planet, sign and house wherein he is denotes; and the signification of the planet to which he transfers his light.

[Saturn and Mars not always evil, neither Jupiter nor Venus ever good]

Do not conclude Saturn and Mars always malevolents and infortunes, and Jupiter and Venus ever fortunes and significators of good; for as it may happen, they may be[2] fortunes and infortunes as they may be posited in houses, and be significators, as you have been already shown in the first Chapter of the first Section of our Introduction to Elections.

[The vanity of the opinion that Saturn and Mars are always bad and Jupiter and Venus good]

As for example, in the Sun's ingress into Aries, I have Libra ascending, or Aquarius or Capricorn, and Saturn located therein; I must not hereby, because Saturn is naturally evil, judge the consideration and state of the people signified by the Ascendant to be evil and unfortunate this year, but contrariwise[3] they will be in a most prosperous and gallant condition.

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[1] NOTE BY RAMESEY: which you are sufficiently taught in the eighth Chapter of the Second Treatise.
[2] NOTE BY RAMESEY: contrary to this general and simple opinion.
[3] NOTE BY RAMESEY: other testimonies concurring.

For you must know a planet in his own house is strong and advantageous, according to the old proverb, *The Devil is good to his own Children;* and so contrariwise, Jupiter in my figure at the ingress is in detriment and afflicted, and significator or planet from where I am to inquire of fertility, and in square or opposition of other significators, which also concur to the same signification; must I from hence, because Jupiter who for the most part is good, and in his own natural inclination free from mischief, affirm or conclude the year to be fruitful and free from any want or penury? No, but because he is the significator this year of this matter, and in detriment, retrograde, in his fall, afflicted, impotent and weak, I judge the clean contrary.

For I am to judge according to his signification and ability at that time, not according to his natural signification; for otherwise we should make most manifest contradictions, and confound our selves both in judgement and reason, to make Saturn and Mars the only workers of iniquity; for we see clearly all the evils in the world are not of the nature of these two, which would of necessity follow, were this admitted, but some are Jovial, some Venusian, and a third sort Mercurial, others participating of the nature of the Sun and again of the Moon.

But to clear this point yet more fully,[1] admit Jupiter or Venus bear chief rule of the eighth house, which you know has signification of death and mortality; and I find by several consequences and reasons in nature the heavens do incline to such mischief: shall I barely because one of these rules that house conclude contrary to all sound reason and manifest testimonies, the year will be rather healthful? Believe it, I shall refuse thus to do, for every planet must perform that whereunto it is ordained: Venus is now to denote death, as being lady of the eighth, and therefore in such years I ought thus to judge.

Yet this much I shall follow her nature, as to say there shall be much mortality or death amongst the people by reason of voluptuousness, or venery and such like; because she has naturally such signification: In like manner if Jupiter be lord of the eighth, and mortality that year denoted, I shall[2] thus judge as has been said, *i.e.* death and mortality, but the nature thereof I shall take from his natural signification, as by corruption of blood, fevers and the like, I shall say is this mortality to be occasioned, *etc*.

[1] NOTE BY RAMESEY: For I would not have, the ingenious thus misled in so gross an error.
[2] NOTE BY RAMESEY: notwithstanding he bears rule in that part of the heavens.

In the next place you are to have a special care to be well instructed in the nature of every planet and house; wherefore be you sure to have the exact knowledge of the second Treatise it being Introductory, before you adventure thus far, least you be discouraged from ever attaining to the perfection of this study, which I am certain you will never do, if you are not therein very perfect; wherefore let the first eight Chapters thereof be perused over and over, and then proceed.

Judge not upon every light testimony, but according to reason and art do you order your matter; for the more assurances and testimonies you have on any matter and concurrences in causes, the more affirmatively may you deliver your conclusions. Fear God, study nature, follow the rules of art, be knowledgeable therein, and be ignorant in the vanities of the course of the world, and you will come nearest unto truth, and infinitely augment your knowledge.

In your judgement of the Suns ingress, join also in consideration with it, the significations of eclipses, Great Conjunctions, comets and blazing stars, if there be any, either preceding or coming after it; for be assured these things never happen but before some notable change and alteration in the world.

Remember that according to the debility and strength of your significator you are to judge of the condition of any person, the people, or thing whatsoever thereby signified, and you have attained to a great help: but now least you should be still to seek in the true understanding of the significators necessary in this manner of judgement, I shall[1] here beneath clearly demonstrate them unto you.

[1] NOTE BY RAMESEY: notwithstanding what has been delivered in the Introduction or Second Book of these our labours.

Chapter III

Showing which [planets] are the significators of the King, people, their enemies and assistants, in any Revolution of the Years of the World

Largely have the ancients treated of these matters, yet some therein have come very short, and to little of no purpose troubled their heads, leaving still the student both in doubts and errors; wherefore according to the sincerity of my first undertakings, I shall here endeavour to undeceive my readers touching these particulars, and impart unto them the truth and surest rules for the judging thereof.

I shall first give you some of their instructions, and then my own, or such as I in my judgement hold to be most rational,[1] that so you may be the better able to distinguish truth from falsehood.

[Note that those in authority are understood by the tenth house, when there is no king]

We shall begin with the significator of kings,[2] which, they say is thus to be known or found.[3]

Look to the Lord of the tenth house in your figure at time of the revolution of the Sun into the first point of Aries, who if he be free from combustion, retrogradation, impediments, and such like; and within five degrees of the cusp of the tenth, either before or after, *e.g.*, within or without the house, he shall without doubt be the kings' significator, or chief rulers, without any farther inquiry; but if he be any ways impeded, as in detriment, fall, combust, peregrine, retrograde or besieged, *etc*. he shall not be significator of the king or chief rulers.

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[1] It should be clear here that Ramesey says that he will first tell us what the ancients said and then what he believes to be rational. In other words, his judgment is his opinion but that opinion is not demonstrated in practice and consistent, accurate prediction!

[2] NOTE BY RAMESEY: but you are to note that in any nation where no such are, the grandees or chief rulers of the times are to be understood.

[3] I would in fact say the 10th signifies the ruler(s) that are the legal ***executives*** of the nation. In many western governments that are Constitutional Monarchies, it is not the king or queen that has the ***executive*** authority but it is rather the Cabinet of Ministers, lead by a Prime Minister, that are the ***executors*** of the nation's laws.

Have recourse then to that planet who has exaltation in the sign of the tenth,[1] and if he is within five degrees of the cusp[2] and in no sort impeded or afflicted, you will conclude him to be significator of the king; but if he is impeded or afflicted,[3] he shall not be significator.[4]

But now, you must regard the Sun, the planet that is Almuten of the tenth, the planet placed within five degrees of the cusp thereof[5] or the Lord of Part of Government,[6] the which if you find[7] placed and dignified essentially, or free from affliction[8] he shall be significator of the king, otherwise not.

[The rules of the ancients in this particular are not to be grounded on]

So that then by these their rules[9] there shall no Revolution whatsoever, though never so bad or mischievous, in the least have any relation, or extend unto the king or chief rules of any place, as if they were excusable from misfortunes, or the heavens afraid to molest or afflict them, which must needs be if these documents of the ancients must be admitted authentic, who will have no significator for them, but such as is free from all impediment, from which, consequently, we must conclude they shall never be molested or disturbed by wars, commotions, insurrections, losses or crosses whatsoever, which I could

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[1] In countries where there is a Constitutional Monarchy, the king or queen is referred to as the «sovereign» or «head of state» *etc.* They have rule by virtue of birth and heritage and as such rightly should be signified by the ruler of the 10th. However, the ruler(s) with executive power, *e.g.* the Prime Minister, are appointed to act as chief executive and, in my opinion, are best seen as the exalted ruler or even Almuten ruler. In countries where there is no king but an elected "executive" then it, the ruler of the 10th, is the significator.

[2] NOTE BY RAMESEY: as you have heard.

[3] NOTE BY RAMESEY: as above said.

[4] As we will see in the next sub-heading, Ramesey asserts that this is a documented teaching of the ancients. I would honestly like to know what ancients and documents he is referencing for this information. I cannot find this assertion or technique in any of the Mundane Arabic astrologer's writings, although Bonatti makes a statement similar to this. This assertion is similar to another he makes in a later section. (*Cf.* Section II, Chapter VI: The rules of the Ancients for finding out the Lord of the year, very inconsistent with reason.)

[5] NOTE BY RAMESEY: if any such be

[6] Ramesey does not tell us how to find this Lot. It could be one of two Lots of Authority as described by Abu Ma'shār. 1.) A^{sc} + ♄ − ☉ = diurnal chart; A^{sc} + ☉ − ♄ = nocturnal chart. 2.) ♃ + M^{c} of the Revolution − M^{c} of the Sun = diurnal and nocturnal charts.

[7] NOTE BY RAMESEY: first beginning with the Sun and then considering the rest as they are set down in order.

[8] NOTE BY RAMESEY: as you have heard.

[9] NOTE BY RAMESEY: omitting many such like instructions for brevities sake.

wish were true, but we can woefully testify to the contrary: besides to affirm it, is both ridiculous and preposterous.[1]

[The greatest potentate in the world is not free from the influence of the heavens and stars]

For the grandees of the earth, although ever so great and proud, yet they must know[2] they are but men and such too, as are not excused from the harmonious configurations of the celestial planets and heavens.

But the ancients, although they have deserved by their writings, infinite applause from all ingenious and judicious souls; as also high esteem, for both their care and learning; yet in this particular they have come short[3] and therefore if in this I dissent from them, as also in some other of their rules, I desire to be excused, since I know no reason why in every age and in every study there may not someone or other, not only find out some failings of ancient authors, but also correct them, nay far exceed them though perhaps in every particular they may again come short: for we see even the best divines, the best philosophers, and physicians have been corrected, and in some things amended, and so also the astrological philosopher may come short of another that stands upon his shoulders.[4]

[The true significators of Kings and Rulers, after the opinion of the author]

Wherefore then know, that the true significator of the king or chief rulers, is the tenth house of heaven at the time of the Suns ingress into Aries, the Lord thereof, and the planets therein posited; but more especially, the cusp of the tenth and its Lord, whether well or ill disposed it matters not: These in any Revolution to the end of the world shall still be significators of the king or rulers particularly,[5] and the Sun and Saturn in general, but more especially the Sun.

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[1] This is of course preposterous to imagine that one should only take a significator that is in the best of essential dignity. This is not the teaching of the earlier mundane astrologers.
[2] NOTE BY RAMESEY: with us.
[3] NOTE BY RAMESEY: For the generality of them, I mean.
[4] Ramesey is of course right **IF** the ancients in fact have asserted what he claims they have. I cannot find evidence of these purported assertions in any of the manuscripts I have accessed from Al Kindi, Mâshâ'allâh, Omar, Abu Ma'shār, Abu Ali al-Khayyât, and etc. I do not know to which «ancients» he is referring. He only mentions Haly by name, but Haly makes no such assertions. As far as I can see, only Bonatti makes these statements. It would appear that Ramesey considered Bonatti ancient!
[5] *I.e.*, accidentally by house rulership

[The true significators of the people of any nation, in any Revolution of the Years of the World]

In like manner, look whatever sign ascends at the time aforesaid, i.e., the Suns ingress into Aries in any year, and that sign, together with the Lord, shall particularly denote the common people of that kingdom or nation for which your scheme is erected, and shall be their significators, and the Moon generally, as the Sun is the general significator of the rulers.[1]

In declaring unto you the significators of the enemies of both king and people in any Revolution, I might also show you the defects of some of the ancients, but I should rather choose[2] to pass them over in silence, they meriting so much at our hands otherwise; wherefore let us to our business.

[Of the enemies of King and people in any Revolution]

See that in every Revolution of the world you have regard to the opposite house signifying your significators, as the seventh house denotes the open enemies of the common people and king in a hostile way; the twelfth house their private, and the ninth house the secret enemies of the kings or rulers, because[3] it is the twelfth from the tenth.[4]

[Of their assistance, *etc*.]

Even so, as the second house signifies the wealth and assistance of the people, so does also the eleventh the Kings Aid, wealth and assistance; the eighth the

[1] This is, in a general way true. However the most important significator of the people is the Lord of the Year. "You will also look, for the rustics and their condition, from the Lord of the Year and its place, and from the aspect of the planets toward him" - Revolutions of the Years of the World by Māshā´allāh, translated by Ben Dykes "The Works of Sahl & Māshā´allāh".

[2] NOTE BY RAMESEY: you I had not a desire to be as brief as may be.

[3] NOTE BY RAMESEY: as you have heard in the 42nd Chapter of the Second book.

[4] The 7th house is the apparent or known enemies of both the ruler and the people, in other words of the nation as a whole. It is also the partners of the nation since that is the signification of the 7th. In general, this is foreign nations in my opinion. It is «others» that are **not** the people of the nation. The 7th is also the 10th from the 10th and as such indicates where the magistery and «actions» of «government» are directed, *i.e.* in foreign relations. The 12th is also the 6th from the 7th and in my opinion signifies those of bad reputation as agents of foreign powers, *i.e.* the foreign subversives such as terrorists. Bonatti says of the 12th from the 10th; *«…the hidden enemies of kings because it* [the 9th] *is the twelfth from the tenth. And this is the cause why prelates and other religious men are secretly opposed to kings.»* In other words, this house also dignifies those of the people of the nation that are secret enemies of the ruler.

assistance, aid and wealth of their open enemies, *etc*. as you have been fully instructed before in the same 42nd chapter.

Chapter IV

Of the significators of rich and noblemen, the king's standard or armour-bearer; also clergymen, and of students, merchants, lawyers, and women in general: also friars and monks; and these according to the significations of the planets

I shall here only give you the general significators of these according to the ancients, as brief as may be, that I may proceed to the second section, having at large spoken of them already in the second Book.

Wherefore know, that rich and noblemen are signified by Jupiter and the Lord of the sign in which he is located in the Sun's ingress into Aries.

Soldiers, armour or standard-bearers, generals of armies and the like, are understood by Mars.

The ninth house and the Lord thereof, denote clergy-men particularly, and generally, they are signified by Jupiter: Also judges, and the graver sort of men. Students, merchants, and lawyers, and scribes, clerks, and all pen-men, picture-drawers, and ingenious with; also youth and young men in general, are signified by Mercury.

Venus generally denotes women and all females,[1] and the Moon the vulgar and rural sort of people: as the Sun, you have heard, does <signify> emperors and kings.

And lastly, all such as live obscurely and devoutly to the service of God, as monks, abbots, friars, and the like, amongst the papists[2] and amongst us such as slight all things in the world, in comparison of Gods service and divine meditation, are signified by Saturn. As concerning cities and countries subject to the signs and to planets, you have also fully heard them declared in the Second Book, where we treat of them.

Now to know the state and condition of any of these in a general way in any annual Revolution, you have no more to do but this; look to your significator, from which judgement is to be required, and see if he be essentially or accidentally strong or afflicted, and judge according to his strength or debility

[1] NOTE BY RAMESEY: see chap 5, the 2nd Book
[2] NOTE BY RAMESEY: as in the 1st chapter of the second Book

good or bad to the parties signified; for if well dignified and located, good may be expected; if afflicted, and impeded, the contrary, *etc*.

SECTION II

Showing the state and condition of the king or rulers, and their continuation and durability in any revolution; as also the condition of the people from the position and fortitudes of their significators - Also how to know the Lord of the Year in any Revolution of the Years of the World, and the significations thereof in the twelve houses, signs and aspects of the planets; also of the significations of the Head and Tail of the Dragon in any of the twelve houses

Chapter I

Of the state of condition of the king or chief rulers and people in any annual Revolution

After you are well informed of the true significator of the king and people, or any ones person or thing concerning which you would judge of any future event, you will be the better able to accomplish your desires.

[How to judge of the condition of the King in annual Revolutions]

Wherefore now to know the true state and condition of the king, people or any other, have regard to their true significators; as unto the sign of the tenth[1] its lord and the planet or planets therein posited; and some of the ancients have said the Sun, Part of Fortune, and its dispositor are also to be joined in consideration with them[2] and see how they are dignified, how aspected, and by what planets, their nature, place in the heavens, and nature of the sign from where they aspect your significator.

If he is in sextile or trine of the fortunes, and out of good houses, you may expect and judge from thence good; but if beheld by the square or opposition of the infortunes, mischief is to be feared; if the aspects are good and from many benevolent planets, judge much success; if otherwise, less; and so contrariwise much evil if your significator is <in> several ways afflicted, *etc*.

[To know the nature of the good or evil threatened]

[1] NOTE BY RAMESEY: if you enquire concerning the king, etc.
[2] NOTE BY RAMESEY: you may choose which you will follow.

If you would know the nature of the evil or good which is threatened by the assistance or debilities of your significator, look to the nature of the planet afflicting, and the nature of the sign wherein he is located, and the part of heaven in which he is placed, and according to their significations judge.

As for example, in your figure (suppose) you have the Lord of the tenth in the ninth, by which you shall judge some secret treason or plot against his person during that Revolution, because it is the twelfth from the tenth, and signifies secret enemies and plots; but if beheld by the Lord thereof by a malicious square or opposition, you shall say he shall undertake some journey by which he shall endanger his life, or in the which some such perils shall happen; and if also at the same instant he is afflicted by the malevolent aspect of the Lord of the eighth, which is the fifth in the figure, no wise assisted by adjuvant beams of the fortunes, you may then assuredly conclude him to be in great jeopardy of his life: and if other testimonies concur, you may absolutely pronounce death; for you must still remember that according to the signification of the sign the afflicting planet is lord of, and the sign and place of heaven wherein he is, to pronounce the nature of the evil threatened; for we shall suppose the Lord of the eighth before mentioned to be in the seventh, which is the fourth in the figure,[1] though seventh from the tenth, by which you may assuredly say that the evil, *i.e.* the danger of death threatened, shall be occasioned by the malicious and furious actions of his enemy, the seventh house having signification thereof; and so judge of any other position; and contrariwise if the aspects and planets aspecting be fortunes, and in good places of heaven, judge the contrary.

[The condition and state of the common people in any Revolution of the Years of the World, or any other]

So likewise, judge of the state and condition of the people having regard to the Ascendant, its lord, the Moon and Lord of the Year, and if they are well placed and dignified, also well aspected by the benevolents, judge the condition of the common people or subjects to be prosperous; but if you find the contrary, judge also the contrary. In the like manner, you may judge of any of the aforesaid significators, *mutatis mutandis*.

As if the sign of the eleventh, the lord thereof, and the planet or planets therein posited are essentially strong and free from all manner of impediment, judge the condition of the soldiers and assistance of the rulers to be fortunate and

[1] Please be aware that Ramesey is speaking of the derivative houses from the 10th! So the 8th from the 10th is the radical 5th. The 7th from the 10th is the radical 4th etc.

successful during that Revolution; if otherwise, judge the contrary, and so of the rest, *etc*.

[Rules touching the significator of the King]

If the significator of the King be under the Sun beams, there is much danger[1] of his decease in that Revolution; but I should rather judge his kingly power to be then near death or an end, or likely to be much eclipsed, for that there are many significators to be considered for the judging of death, which ought never to be pronounced upon one testimony alone; besides, were this admitted, we should consequently conclude by the same rule, the death of a whole senate upon such a position in such an ingress, they being signified by the same significator,[2] where there is no king, which were ridiculous in any one so to do; but I say that their power and glory shall be eclipsed and shaken, and perhaps overthrown at that time when any such position is found.

If the significator is not as yet under the Sun's beams, but within twelve or thirteen degrees entering, then judge this catastrophe to be when he comes under his beams or in conjunction with the Sun bodily.

The same also is to be feared when the sign of the tenth is Leo, and Mars is in square or opposition of the Sun, or in corporal conjunction with him, but more especially if he is lord of the eighth, or located in the eighth, or <if Mars is> in reception or translation of light with the lord of the eighth, or with Saturn, or any aspect, especially if he is unfortunately placed in the time of his nativity or coronation.

So likewise when the Lord of the Year is in combustion in the tenth, this danger is threatened him in his own dominions; but if he is thus afflicted in the fourth or seventh, the danger is to be feared and expected from some <one> coming from those regions signified by the sign wherein the Lord of the Year is afflicted.

Know also that when in any Revolution the Sun is significator over the rulers of any place and in square or opposition of Jupiter, they <the ruler(s)> shall be

[1] NOTE BY RAMESEY: as say the Arabians.

[2] Previously, he says the 10th is an elected ruler where there is no king, and now he says it is the Senate or Parliament where there is no King. I would disagree with that as even with governments that have no king have rather an appointed or elected ruler, it is not the Senate or Parliament that has **executive** power, it is always a Cabinet of Ministers or President *etc.* Like Lilly, I would see a Senate or Legislative branch of government as the 11th, not the 10th!

envied; and <if> molested by lord of the Ascendant and lord of the tenth, the common people will also rise up against their superiors to reject them.

But if there is any friendly aspect between them, or reception, or translation of light, judge the contrary.

[How to know the several accidents to happen to any]

You may know the several accidents and the nature of them by your significators coming to the place where the infortunes were at the time of the ingress, or meeting with them in their ordinary motions, *etc*. and this of either king, people or any other; still remembering to have regard to the planet afflicted, and who are thereby understood. If the significator of the king or any other applies to a malevolent planet, or receive the light of one flow in motion, it threatens very much mischief or death to the party or parties signified by your significator.

[To know the cause of any evil threatened]

Also if you would know the cause of any evil or cross to happen to the king or chief rulers by the significations of the houses, you must be sure you are well versed in them, which you may learn in the 42nd Chapter of our second Tract in this Volume; as if the significator is afflicted in the second house, or from planets therein, judge the cause to proceed from the signification thereof, as money, wealth, assistants, *etc*. if in the third, it is caused from or by children, kindred, neighbours, short journeys, and the like; and so according to the signification of the other houses judge if it happen in any of them, and so likewise of any other significator as well as the kings, *Mutatis mutandis*; also of any other thing or accident let this be your rule, *etc*.

[When it shall come to pass]

Look when the afflicting planet comes to the perfect conjunction, square or opposition of your significator, and at that time say the evil threatened will come to pass; or when the afflicting planet comes to the cusp of the house signifying any person or persons of whom you would judge, or to the place, *i.e.*, degree and minute of the sign wherein the planet which is your significator is located, and say then the evil shall happen, unless the fortunate aspects of the benevolents thereunto at the same time prevent it; and if so, then also see what house that fortunate planet is lord of, and where located, and of what, significator, and judge the deliverance or prevention to proceed from the

person, persons or things signified by the nature and signification of the planet, sign and house he is lord of, posited in, and is significator of, *etc*. but if the aforesaid conjunction, square or opposition be in an angle, then judge the evil portended to happen when your significator becomes combust of the Sun.

[How to judge by the nature of the aspects of the nature of the persons signified by the planet afflicting your significator]

Further note, that if your significator is afflicted by sextile, judge the evil proceeds from such as pretend to be friends to the king, people or any which your significator denotes; or from such as are not thought or suspected to be enemies: if it is by a square aspect, judge the signified mischief to arise from such as are clandestine and secretly enemies; if by a trine, from real friends and confederates; and lastly, if by opposition, by open and professed enemies.

Consider also the planet afflicting, and how dignified; as if a planet in his own house is afflicting the significator of the king or chief rulers, then judge the evil to arise from their own domestic friends and alliances; if he is in his exaltation, say it will proceed from some of the nobles, princes, dukes or such as are in high power and authority, or near unto the crown; if but in its triplicity, from such as have their dependency on the aforesaid nobility, or are allied unto them; if in <its> term, from such as are inferior unto these, as are Marquesses, Earls, Lords, and the like; if <it is> in face only, then say they are but knights or gentlemen; but if the planet afflicting is peregrine and in no essential dignity, it shall proceed from such as are altogether vile and base, or those of neither reputation nor quality, having no honourable rank or dignity; after the same manner may you judge (as you have heard) of the significator of any other, as well as the chief rulers by varying your rules according to art and discretion; but I believe you will never have much need of these curious rules of the ancients.

[What is signified by the retrogradation of any planet in the Revolution]

If your significator is retrograde in any annual Revolution, judge much trouble, impediment and anxiety to the persons or things signified by it.[1]

[1] "The retrogradation of the significator of the king signifies the weakness of the king, and the retrogradation of the Lord of the Year signifies the weakness of his rulership." – Revolutions of the Years of the World - by Māshā´allāh and translated by Ben Dykes in Works of Sahl and Māshā´allāh

As if it is the significator of the king or chief rulers, it denotes much trouble and detriment unto their persons, and great fear of the unthroning of them; likewise if it be significator of the people[1] or if the Lord of the Year be thus afflicted, say the condition of the people shall be very sad and grievous, and much trouble and mischief shall be to their cities and towns; and this shall more assuredly be, if your significator is then in the terms of the infortunes, and the unfortunate planet afflicted also and indisposed, for then shall the mischief and trouble be the more grievous and troublesome: So also if your significator is in the terms of a fortune, if he is ill-aspected, weak and in the houses of the malevolents; but if he is free <from infortune>, the evil will be the less; especially if he is in his own house or exaltation, or triplicity, *i.e.* essentially well dignified.

[What kings and rulers may expect when their significator or Lord of the tenth house of heaven in any Revolution is impeded]

Now as touching the significations of the impediment of the Lord of the tenth in any annual Revolution; and then let us proceed to the rules of the ancients in judging the true state and condition of the common people in any region, in any Revolution of the Year, over and above what has been already said, for the better illustration thereof, that so the student may be the better able to retain and understand the rules of art, as also to judge these matters the more accurately.

You have heard that the sign of the tenth house in any annual Revolution, together with the lord of the 10th, has signification of kings and chief rulers; the which if it is combust in any of the angles, it signifies destruction to the king or chief rulers during that Revolutions' effects.

For example, if <the lord of the 10th is> in the Ascendant, and the Sun is lord thereof,[2] you may from hence conclude[3] that the common people or subjects will rise up against their superiors or governors, and kill him or them or depose them, or at least grievously molest and afflict them according to the power and strength of the significators; for if Mars do then afflict him[4] by conjunction or aspect, and is either lord of the eighth or fifth, or therein located, death is the more to be feared; but if Saturn is then in aspect or conjunction with the lord of

[1] NOTE BY RAMESEY: and so of any other.
[2] of the Ascendant
[3] NOTE BY RAMESEY: if other testimonies concur.
[4] lord of the 10th

the tenth, it is likely some Saturnine disease or evil will afflict his person if he[1] be not lord of the aforesaid houses, and bear dominion either by essential dignity or bodily presence in the sixth, or else some other misfortune will befall him according to the nature of the Saturn and the place and sign of heaven wherein he is located.

If the combustion fall out so as to be in the seventh or fourth houses of heaven, judge the mischief to be according to the signification of these houses, as you have heard of the Ascendant: for if it is in the seventh you shall say that the disaster shall be occasioned by them;[2] in the fourth[3] from his own proper antagonists, *etc*. if this combustion should be in the tenth it self, it shall proceed from his[4] own unruliness or wilfulness, *etc*. this is clear. Wherefore now also have regard to the condition and state of the people, but first let us consider the durability of kings and rulers.

[1] Saturn
[2] NOTE BY RAMESEY: because it has signification of the enemies of the people.
[3] NOTE BY RAMESEY: being the seventh from the tenth.
[4] the rulers'

Chapter II

Teaching how to judge of the permanency or durability of kings, or such <ruler(s)> as are in authority by any Revolution

Much time and paper might I here consume in delivering unto you all the ways the learned in former ages have set down for the judging of this matter; but lest I then deviate from both my intentions at this time, and natural inclination to short discourses, and trouble both you and myself to no purpose, since it may as well be delivered in fewer words, I shall satisfy myself with these following rules.

[From where judgement is to be required for predicting the durability of any kingdom or government]

First, erect your figure of the heavens, which for the judging of these matters must be according to that point of time the king was first elected or crowned;[1] if you are to judge the Senate, take the time of their first sitting or assembling together, or wherein they were first created or made a free state, or assumed power to act according to what their own counsels shall produce.

Then having exactly placed the planets therein according to their then several places, and reduced them to the right hour and minute of the day, especially the Moon, you are to see what planet is <the> Hyleg or Alchocoden or Giver of Life in your Figure,[2] and Almuten or chief ruler of the Ascendant, to know the state of his body or person; what of the mid-heaven, to judge of the state and condition of his kingdom or regal power; and having thus done you may easily judge of either of these in this manner.[3]

Observe what sign, degree and minute ascends and culminates, what sign, degree and minute the Sun and Moon possesses, and where to a very minute

[1] The major difference between the ancients, like Abu Ma'shār, and Ramesey is that the ancients assert two methods to determine this consideration. The first was using the Revolution of the World Year when the ruler acceded or the Great Conjunction in which this occurs; or one must use, as Ramesey does, the chart time in which the ruler accedes, *i.e.* the actual coronation or swearing in etc. *Cf* Abu Ma'shār: On Historical Astrology – Part II, chapter 5

[2] The Hyleg alone was called «the giver of life». The Alchocoden was called «the giver of years of life».

[3] I will refer the reader to Appendix II and the excerpt from Abu Ma'shār's,"***On the Great Conjunctions"***, with his techniques for finding the durability and length of rule

also is your Almuten and Hyleg[1] of each House; then see in every Revolution, eclipse or Great Conjunction, how these places and significators are disposed, and how aspected by the malevolents, and judge the continuation or subversion of their government according as you see occasion.

If your Hyleg or Giver of Life be afflicted, judge the evil[2] to fall on the person or persons of the rulers, or touching their lives: if the Almuten of the mid-heaven, upon their Regal power, and so contrariwise if they are assisted and fortunately behold, or come to the places of the fortunes, or the fortunes fall in any of their places in any Revolution, eclipse or Great Conjunction, judge the contrary; still remember the good or evil does depend on the power of the benevolent or malevolent planets; for if much afflicted, much evil is to be expected, and so on the contrary as you have already been taught.

If any of the aforesaid places or significators fall in the place of any eclipse or Great Conjunction, judge the mischief threatened to happen according to the signification of the eclipse or planets so in conjunction; warily judging according to the nature of the houses wherein they are in the scheme of the eclipse or Conjunction and the signification of their own nature, and the nature of the houses which they rule and are located in at the time of the kings coronation or election; this you shall more fully understand in the delivering the rules of this art touching the judgement of eclipses and Great Conjunctions at the latter end of this Treatise.

I utterly, for my own part, refuse to follow the rules of the ancients touching their giving a year to every sign between the planet afflicting and afflicted, for the judging the time of the alteration of any government and the like; for that they stand not with much reason, or are they built on any strong foundation, so as to stand unquestionable; a little experience and observation will soon manifest unto you the truth hereof; for touching the just time when any such accident shall happen, I conceive ought rather[3] to be left to the good pleasure and will of the Most High, who is the great orderer and disposer of all the causes in nature, and will according to His own good time effect what is most agreeable unto His Divine Will.

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[1] This is the first time I have heard a reference to the «Hyleg» of a house. Perhaps Ramesey meant to say, *«...and where to a minute also is your Hyleg and Almuten of each House:»*
[2] NOTE BY RAMESEY: according to the strength of the afflicting planet.
[3] NOTE BY RAMESEY: and that with a great deal of more reason.

Wherefore let it suffice to know by the inclinations of those glorious bodies the alterations and durabilities of sublunary things, without enquiring how or when it will be performed; if you find at the beginning of any government or state the angles of heaven fixed, the Lords thereof well disposed, especially of the Ascendant and mid-heaven, and free from the malevolent presence and configurations of the infortunes, and essentially dignified and aspected by the adjuvant planets, you may from hence conclude the firmness and permanency of the rule or government then set up; but if you find these places and significators contrariwise afflicted, moveable and weak, judge the contrary thereunto.[1]

If Saturn is then Lord of the Ascendant, and essentially well dignified and altogether free from the affliction of the malevolents and angular, say that the kingdom, state, rule or government then began shall flourish and continue unchangeable 465 years, being the greatest years of Saturn, and if he is not altogether so well placed, but free from all impediment and in a succedent house, the government or rule then settled shall continue firm and unaltered 57 years, being his greater years. If he is significator and essentially dignified, and free from all impediment aforesaid, and in a cadent house, say it shall continue in the condition it first was in, 43 years and a half, being his mean years; but if he is but thus meanly placed and but moderately dignified, judge the continuance thereof to be but 30 years, which are his least years; and so accordingly judge of all the other planets when they are significators, and well placed and dignified, as you have heard of Saturn, their greatest, greater, mean and least years being all recorded in our Introduction to the Judgement of the Stars, where the nature and significations of the planets are delivered, *etc*.

[1] Ramesey appears to be mixing his peas and carrots here. There were some very big differences when considering the length of a kingdom or dynasty and the length of a particular ruler's period of rule! ***Cf*** Part II, chapter 3 of Abu Ma'shār's ***"On Historical Astrology"*** [On the Great Conjunctions]. Ramesey wants to apply the same rules of the ancients for considering a rulers period of rule to the length of a kingdom or dynasty which was not the same considerations.

Chapter III

Showing the state and condition of the common people in any region, by any Revolution

In the first Chapter of this second Section, I have sufficiently shown the way and manner of judging the condition and state of the people; yet for the better illustration thereof,[1] I shall further enlarge myself thereon in this manner.

The Ascendant, Lord thereof, and the planet therein posited, but more especially the Lord of the Ascendant and the Moon are significators of the common people of any nation, country or kingdom concerning which you intend to judge by the Suns ingress into the first point of Aries, the which if at that time you find well disposed, fortunate, in their own essential dignities and in an angle, or succedent, free from the aspects of the infortunes, it denotes the people shall that year be in a good condition, shall thrive, shall be successful and prosperous, and shall have one gain and success upon the neck of another; especially if the planet or planets in configuration with them be fortunes or well disposed, or that to which the Moon does then apply.

If the planet to which the Lord of the Ascendant or the Moon does apply or is in aspect with, be Jupiter, they shall be safe and secure that year, shall enjoy their liberties, shall be free from all manner of molestation, shall have justice and good laws executed, and shall be in credit and honour.

If it is Venus, they shall abound and have plenty of all things, shall be merry, delight in and enjoy pleasure and sufficient recreation, shall be neat, curious, and propagate marriages: Thus you see we still judge according to the nature of the planet in configuration of our significator, and the strength of both planets; see this yet further cleared and demonstrated.

If the Moon at this time when she is thus in aspect with these planets that naturally you know are fortunes, is cadent, weak and no wise essentially dignified, yet shall the condition of the people be fortunate and good, but shall not so abound in their felicities, nor have them multiplied so one upon the neck of the other, as you have but now heard; and if the Moon were so very well fortified and dignified, as you even now heard, and apply to these fortunes, being also as aforesaid essentially fortified, but cadent, it shall signify the

[1] NOTE BY RAMESEY: as I have said.

gallant condition and state of the commons, and that they shall have good success upon the neck of another, but yet not in so ample a manner as was before declared when they were also placed in Angles.

[The Moon applying to the fortunes well and out of their essential dignities]

Also, if these fortunes are out of all essential dignities and weak, yet shall they receive so much benefit there from as to be safe in their persons and in health, though not much abounding in other matters, *etc*. Yet further observe but the subsequent rules, and the reasons being well pondered in your mind, you will be fully enabled to judge of other matters and significators, your rules being varied according to art and discretion. If in any annual Revolution the Moon being weak and peregrine applied to the infortunes, being essentially strong and well disposed, it denotes mischief, trouble and anxiety to the people, poverty, want and disgrace, according to the nature and signification of the planet so in configuration with her; and if the unfortunate planet is lord of the eighth, and is therein located, or have any dominion therein, judge the death and mortality of the people; nay even though the infortunes were not so placed, and the lord of the eighth beholding the Moon or the lord of the Ascendant, it still portends the mortality of the people; but more particularly according to the nature of the planet afflicting.

If it is Saturn, you will judge the people to be afflicted and perplexed with cold Saturnine diseases, such as are consumptions, palsies, agues, and the like, which shall be the occasion of death: if to Mars, they shall be hot and dry, fevers, over-heating of the blood, etc, and if then Mars shall happen to be in an humane sign there shall be much blood-shed and manslaughters; and so much the more assured shall this judgement be, if the Ascendant come then to the place where Mars was at the time of the beginning of that law, or government, or commonwealth, *etc*. or to the square or opposition thereof, or to his place in any Great Conjunction of his, going before this revolution; for in any year where you find such like configurations, you may assuredly judge wars, commotions and effusion of blood to follow, especially in those parts subject to the sign and quarter of heaven wherein Mars was.

War may also be predicted when he is in an angle and strong, also when he in any Revolution is combust, or enters his fall; or when Jupiter is in combustion, see in what part Mars is, and whether occidental, oriental, southern, or northern, and judge those in the quarter wherein he is to overcome.

If Saturn and Mars, in any Revolution, are joined in signification, and in an earth sign, it denotes earthquakes in those parts wherein they are; if Mars is joined with Mercury, there shall be much merchandizing.

Also if the Moon and the infortunes are so disposed and mixed together, so that one part is strong and well dignified, and the other weak and peregrine, it signifies the people shall change their condition during that Revolution from worse to better, and from better to worse, according to their strength and significations.

So likewise, if <the> Part of Fortune is strong or well disposed, as also its dispositor, and free from all manner of affliction; good success shall be to the people; if afflicted, mischief and loss; judge the nature of the good or bad according to what you have been already shown.

[Of the signification of the Planets in Revolutions, when either strong or weak]

Moreover, if Saturn is strong in any Revolution, and well placed, he signifies content, quiet and rest unto the people, also prosperity, health and increase of both food and money; but if he is weak and afflicted, he denotes the contrary, as misfortunes, destructions, depopulations, etc.

If in any Revolution Jupiter is significator of the people, or Almuten of the Ascendant, and strong, the people shall be good, virtuous, honest, chaste, just, and loving justice, law and all points of equity and honesty; but if he contrariwise is unfortunate, the people shall exercise cruelty, oppression, injustice, shall be disobedient and break the laws, and prove quite contrary to what you have heard: Also when in any Revolution Jupiter is placed in the seventh, or opposite to the Ascendant, it signifies that the people shall have no success or good <in> that Revolution.

If Mars is as aforesaid Almuten and strong, etc., the people shall be safe, secure and free from the molestation of all their enemies; they shall overcome them and beat them all under their feet, and shall be in a successful and most prosperous condition; but if contrariwise, he is weak and impeded, retrograde, combust, etc. then, he denotes wars, quarrels, slaughters, trouble, effusion of blood, epidemical diseases, fevers, hot and dry diseases, much mischief, and the clean contrary to what he before promised.

So likewise if the Sun is as aforesaid significator and strong, the people shall assuredly be in an honourable and noble condition, and many that are thereunto

fit shall be raised to dignity, power and authority, according to the capacity and quality of their persons, and be in great esteem and favour with their King or rulers: but if he is weak and impeded, it diminishes the honour of the King, and abases their condition, and the people shall suffer much damage and disgrace from their superiors, and be tormented by them. If Venus is placed and dignified as above said, the people shall have all the pleasures and good promised by her signification, as delights, banquets, riches, pleasure, etc. and shall delight themselves with women, and the like; if she is impeded, you may judge the clean contrary, as sadness, poverty and little or no mirth, etc.

If you find Mercury in your figure placed as you have heard, the people shall gain by merchandizing, and increase their riches by traffic,[1] shall love and delight in knowledge, good instructions and ingenious arts and sciences; shall also cherish and propagate all good learning, and the studious therein, and shall love one another: but if he is afflicted and unfortunate, they shall suffer much loss and vexation by contrary winds, decay of trade and merchandizing, and have no disposition at all to any good learning or education; and to be short, he signifies the clean contrary to what you have but now heard.

In like manner if the Moon is well placed, and is Almuten, and essentially strong, as has been said, the year shall be seasonable, fortunate and fertile, and the people during that Revolution happy successful and in a prosperous and fortunate condition, and shall be preserved from death, slaughters and sickness: Also, if she is ill-affected and impeded, much damage and mischief shall happen unto the people <and> the year shall be unreasonable, destructive, sickly and unfruitful or scarce, by distilling unseasonably rain and dew when no need is thereof, and withholding of it when it is requisite and thirsted after by the earth.

So likewise, as you have judged of the Moon and the planets[2] you may judge <likewise> of the Lord of the Ascendant, who if he is fortunate, and well dignified and aspected, you may judge the fortunate condition and state of the common people during that Revolution; also their misfortune, if afflicted, impeded, etc. Judge the nature thereof from the nature of the house, planet afflicting and sign wherein it is, whether it is good or bad, as you have been already sufficiently taught; wherefore it were needless and superfluous here to run over the nature of the planets fortunate and unfortunate, afflicting or

[1] *I.e.* buying and selling as in the «trafficking of drugs» *etc*
[2] NOTE BY RAMESEY: in a general way, as being Almuten.

assisting your significator, and the nature of the signs and houses they are in for an example.

Yet, lest you should not be so apt and ingenious herein as I could wish you were, I shall hint a little at the manner thereof, so you may be the better enlightened to the thorough understanding of this kind of judgement.

If the Lord of the Ascendant or Moon are in the seventh afflicted and weak, especially if malevolently aspected by the Lord of the seventh, and he essentially strong, say the people shall during that Revolution be grievously afflicted and molested by their enemies; if in the eighth, by death; in the ninth, by or in long journeys; in the tenth, by their rulers, superiors, and Kings; in the eleventh, by their friends, or so in pretence, or by the frustration of their hope and trust; in the twelfth, by imprisonment, secret enemies and the like; in the Ascendant they shall suffer bodily in their own proper persons, according to the nature of the sign then possessing the cusp thereof;[1] the more assured will this judgement be if it is a humane sign; if bestial, then it will happen to the beasts of that place for which your Revolution is observed.

And according to the nature of the sign will the evil fall on such beasts, as are appropriated thereunto; as if the sign ascending at that time is Aries or Capricorn, it will happen to sheep, hogs, hares, goats, etc. and all lesser cattle for the use of man; if Taurus, or the last fifteen degrees of Sagittarius, on cows, oxen, horses, and the greater sort of cattle; if in Leo, or any of the feral signs on the wild sort of beasts; if in Scorpio, Cancer or Pisces, on fishes and such creatures as live on the water; if in any of the airy signs, the mischief shall be in the air, *i.e.* it shall be intemperate, pestilential and infectious.

Some of the ancients also say that if Gemini is ascending, the evil will fall on young men chiefly; if Virgo, on virgins and young women; if Libra, on men of more mature years; if in the first fifteen degrees of Sagittarius or Aquarius, on the elder people; this shall chiefly happen to those regions, cities and places subject to the sign and the part of heaven thereby signified[2] also to these places assigned to the dominion of the planet, concerning which you may also fully be informed in the same aforesaid treatise.

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[1] NOTE BY RAMESEY: and so accordingly vary your judgement after the nature and signification of the other houses, if therein he is in the like manner afflicted.

[2] NOTE BY RAMESEY: of which you are fully informed in the 28th Chapter of our Introduction to the Judgement of the Stars.

As, if the Ascendant is Aries, and Mars is then impeded, the regions, cities, villages and places subject to Aries shall be damnified, and shall suffer much detriment by the heat of the air and defluxions of rheum, headache and the like; except the benevolent aspects of Venus is prevalent and gainsay it; if the Ascendant is Scorpio, those places subject thereunto shall be afflicted with water, and venomous creatures, the pox, pain in the head and arms, etc.

If the Ascendant is Taurus, and Venus then impeded and afflicted, the regions and countries subject thereunto shall suffer much detriment and loss through extremity of cold, frost and snow, and also dryness, whereby the fruits of the earth shall be destroyed, etc. If the Ascendant were Libra, such as are allotted to Libra shall suffer affliction by winds, pestilential air, sicknesses and pains in the head and reins, except Mars work or signify to the contrary.

In like manner, if the Ascendant is Gemini and Mercury then afflicted and weak, the places under the power of Gemini shall be afflicted with corrupt air and receive much hurt and loss by winds, and the people shall be troubled with headaches and obstructions of the lungs and wind-pipes; if it is Virgo, the evil threatened will be in the regions and cities under it; as they shall suffer through extremity of cold and dryness, and in some sort barrenness and scarcity, and the people shall have palpitations of the heart, and grief in their chests and bellies, unless it is prevented by Jupiter. Also, if Cancer ascends, and the Moon is afflicted and weak, the people under its jurisdiction shall be molested with pains and rheum's, both in their head and breast, and there shall also be much hurt and damage by unusual and excessive rain and moisture unless Saturn prevents it.

If Leo and the sun are also weak, such places, cities, nation, or kingdoms as are subject to Leo shall suffer damage through extremity of heat and drought, warm pestilential air, *etc.* <and> the people through intemperance and diseases incident to the heart and brain, unless Saturn by his coldness restrain and alter the fury thereof.

If it is Sagittarius that ascends, and Jupiter <is> impeded, then the regions and places under Sagittarius shall be afflicted with infirmities in the head and legs, and these shall, in the first half of the year, be incident to the persons of men, and in the other part to beasts of the greater sort, as are horses, oxen, cows, bulls, etc. If the sign were Pisces, which then ascends, the places where it rules shall suffer inundations, and grievous infirmities in both the head and feet, such as the gout, dropsy, and the like, if Mercury mediate or prevent it not.

Lastly, if Capricorn ascends, and Saturn is impeded, the places subject to Capricorn shall be perplexed with extreme cold and dry weather, and sterility, and the people with grief and aches in the joints and knees: and if Aquarius ascends, the places subject to Aquarius shall suffer by over-moist air and high winds, and the people shall have many infirmities in their legs and heads, if the Sun and Moon contradict it not. In the like manner, you may judge the good condition of the people of any country, and the happiness of any place if you find the Lord of the Ascendant fortunate and free from impediment; observe these rules and ponder the reasons thereof, and you will not need any further example or illustration for any other in the like case.

For after the same manner you may also judge of the significations of the second, third, forth and fifth houses, and so of them all round the whole heavens, by having (I say) regard unto the fortitudes or debilities of the signs on every cusp, and their lords, etc. Take notice also that proportionally, according to the affliction and strength of every sign and planet, and the signs wherein the planets are afflicted and assisted, shall the good or evil threatened fall on the persons of those signified or their estates, etc. and on the places, regions, cities, towns, countries and provinces subject to the signs wherein the afflicted or assisted planet falls.

And this much shall suffice for the judging of the true state and condition of the common people in any nation or kingdom, in any Revolution; yet by other testimonies and significators, *i.e.* the Lord of the Year, and the planet or planets in the Ascendant accidentally at the time of the ingress, you will have their condition further declared and enlarged in this subsequent discourse.

Chapter IV

How to know that planet which is Lord of the Year in any Annual Revolution of the Years of the World

Usually the ancients have found the Lord of the Year by these following rules, which I shall cordially deliver unto you and that with as much plainness as I can and which of them stands with most reason to be followed in my judgement.

[What events are known by the Lord of the Year]

You must know that by the Lord of the Year is known the condition of the whole nation, people, and indeed everything therein in a general way to happen during the time of that Revolution, wherefore it ought to warily be considered and known so that you may do your work completely.

[The rules of the ancients for finding the Lord of the year]

After you have exactly calculated the true time[1] of the Suns entrance into the first point[2] of Aries, and have erected your figure as the heavens were then on the cusp of every house, and the exact places of the planets therein,[3] then, see what planet you find in an angle; for if there are any at that time so located, he or she shall be Lord or Lady of the Year, and it shall denote the condition thereof during that Revolution; but if you shall find many planets in angles, or one angle, and would know which of them is to be assigned Lord of the Year; look which of them is Lord of the hour or day, and he shall be chosen Lord of the Year[4] especially if he beholds the Lord of the term he is in, or the Sun if the Revolution be by day; or the Moon if by night; and judge according to his strength and debility, good or bad, as you have already been sufficiently taught.

If you find no planets in angles <either as> Lord of the hour or day, or both, then see which of them is most fortunate or strong, and make him Lord of the Year; see also which of the other planets are joined in signification with him, and according to their strengths, debilities and nature you make a right commixture and judge thereof. But if at the time of your Revolution there is no

[1] NOTE BY RAMESEY: to a minute.
[2] *I.e.*, when the Sun enters the first degree which is 00°00'01"
[3] NOTE BY RAMESEY: being reduced to the exact time of the day.
[4] NOTE BY RAMESEY: having compared one with another, and judged by the major testimonies.

planet found in any of the angles, see what planet is in the eleventh or fifth houses, and that planet which is found in either of them shall be Lord of the Year. If there is more than one, see that you investigate the business in every particular as you have heard of the planets in angles.

And yet, if you find none in the eleventh or fifth, <then> see which of them are in the ninth or third, and say the planet in either of them is Lord of the Year, and so judge accordingly as you have heard; but if there are no planets either in these houses, see which of all the planets[1] first goes out of the sign where it is, for he shall be Lord of the Year, especially if he behold the Lord of the term he is in, or the Sun if the Revolution is by day; or the Moon if it is by night.

But if it happens that the Sun in a diurnal Revolution is in any of the angles, or the Moon in a nocturnal <Revolution>, he or she shall then be Lord or Lady (as I may say) of the Year. Haly also says, that when in any Revolution it should happen that the Lord of the Ascendant is also <the> Lord of the house that either of the Luminaries are in, especially that of the time,[2] he shall without doubt or controversy be <the> Lord of the Year, and also significator of the people.

These are the rules of some of the ancients for finding the Lord of the Year in any Annual Revolution. Others have taught us consider the Lord of the Ascendant, who, if it is direct, free from combustion, and in the Ascendant, *i.e.* within three degrees within the house or four without, or outside of the cusp,[3] he shall without any more ado be concluded Lord of the Year, and you need not trouble yourself further to seek any other; but if he is either combust or retrograde, he cannot be admitted Lord of the Year. Wherefore then, you are to consider the conditions of the planet that has exaltation in the Ascendant; if it is a sign where any of the planets have <their> exaltation, and see whether he is free from combustion and direct, and placed in the Ascendant, as you have heard; for if so, he shall be Lord of the Year; but if he is retrograde or combust, he shall not have that honour.

<If> that is so, then, you are to inquire whether the Sun or Moon is not worthier of this rule; for if the Revolution is by day, and the Sun has any dominion in the Ascendant <then> he shall have it;[4] if by night, and the Moon <is> so dignified,

[1] NOTE BY RAMESEY: except the Moon.
[2] *I.e.* lord of the chart sect, the Sun in a diurnal chart and the Moon in a nocturnal chart
[3] *I.e.* the four degrees preceding the cusp of the house
[4] *I.e.* rulership as Lord of the Year

it shall be hers; but if neither of these be thus, then have regard to the Lord of the term of the cusp of the Ascendant, and see whether he is free and placed as you have heard of the Lord of the Ascendant and planet therein exalted; and if so, he shall be Lord of the Year, <if found> otherwise, <then> not. Lastly then, consider the Lord of the triplicity of the sign ascending in the same manner, and if neither of these[1] can be admitted Lord of the Year, then you are to look whether the Lord of the tenth house is free from combustion and direct, and placed within three degrees within, and four without the cusp of the tenth house; and if so, he shall assuredly be <the> Lord of the Year; but if <it is> retrograde or combust, <then> not; and so you must consider the Lord of the exaltation of the tenth house, if there be any, and the Sun and Moon, the Lord of the term of the tenth, and the Lords of the triplicity as you have heard of the Ascendant, etc. And if you still must seek for the Lord of the year, <then> have regard unto the seventh house after the same manner you have to these;[2] and then to the forth, after that to the eleventh, fifth, ninth and third; first considering the Lord of the sign upon the cusp of the house, then the planet therein exalted, afterwards the luminaries, the Lord of the term then, and lastly the Lord(s) of the triplicity, etc. Some of the ancients also considered the Lord of the face; but both that as also all the rest, I do not much esteem, yet you may, if <that> pleases you to follow them, wherefore I would not totally omit them.

[The rules of the ancients for finding out the Lord of the Year, very inconsistent with reason]

For by these rules[3] you see there is no planet to be admitted Lord of the Year, but such as are direct and free from impediment and combustion; and so consequently, the year in every Revolution must always be fruitful and the people always successful, never crossed or troubled, *etc.* which we see repugnant both to reason and experience. And therefore, I say, in this matter the ancients are <in> no wise consented to by me.

[What is portended by the Lord of the Year when well or ill disposed]

For this is most certain, that if the Lord of the Year is free from impediment, well dignified and aspected, the year during that Revolution shall be plentiful, temperate and healthful, and the people in good condition, fortunate, successful, and in esteem; but if the Lord of the Year be impeded, afflicted and unfortunate,

[1] Ramesey assumes only 2 triplicity rulers! This is not the case as there are three.
[2] *I.e.* as was procedurally done prior with the ascendant and the 10th house.
[3] *I.e.* these other rules Ramesey tells us about in the last two paragraphs.

judge the contrary, especially if the Moon concur in signification; for she is still to be considered being a general significatrix of all things sublunary, as well as men and women.

[Where the effects of the Lord of the Year shall be manifested]

What the Lord of the Year signifies in any Revolution, whether good or bad, shall be manifested chiefly in those regions and cities subject to the sign he is in, the quarter of Heaven he is located in, and to the signification of the planet who is Lord of the Year; <i.e.> if the Lord of the Year is unfortunate or afflicted, in the Ascendant, or assisted by the fortunes and essentially dignified therein, <then> the people shall be successful or afflicted in their persons according to the fortitude or debility of the significator and the nature of the house; if in the second, in their substance; in the third, in their short journeys, friendship and neighbourly conversation; in the fourth, in their lands, grounds and heritages; in the fifth, in their children, mirth and jollity; and so judge all of things appertaining to the life of man, whether good or evil, by running over the signification of every house, and considering the nature of the planets <either> afflicted or assisted therein, etc.

I might here still run on with the rules of the ancients for the finding of the Lord of the Year and enlarge this chapter to the consistence of two or three sheets; for, omitting the sayings of other authors, Bonatus alone has no less than 54 different rules or considerations for the finding <the Lord of the Year>, but to rehearse them all would but tire you and myself both to little or no purpose; were they of any moment, should there be as many millions as units in them, I should be very willing and ready to acquaint you therewith. [1]

[The true way of finding the Lord of the Year, according to the judgement of the author]

Wherefore take this short, but sure rule, for finding the Lord of the Year in any Annual Revolution whatsoever; see what sign ascends at the time of the Suns' ingress into the first point of Aries and who the Lord <of that sign> is and what the Almuten <is>, and let that planet who is Almuten be Lord of the Year;

[1] Ramesey here concludes that these other considerations by Bonatti are not important and he assures the reader that if they were important then even if there were millions of rules he would still list them. We must be clear that this is Ramesey's own personal opinion and without reading those rules by Bonatti it is impossible to either agree or not with him! He expects the reader to take his word for it.

whether he is combust or retrograde, or both, it matters not; yet join in judgement with him the planet therein exalted or dignified by house[1] as for example.

We shall imagine at the time of the Suns' ingress, being diurnal, Aries to ascend upon the cusp of the first house in any horizon, and the first degree thereof. The Lord of Aries I find to be Mars, who because he is there in <Aries> is essentially dignified by house and has five essential dignities therefore allowed him. The term of the cusp being one of the first six degrees of the sign is Jupiter's <terms>; the exaltation is the Suns' who has therefore four dignities allowed him; the triplicity[2] is also the Suns', for which he has also three dignities and which makes with the other four, seven; then if we examine yet further what face the cusp is in, it being in the first ten degrees of the sign, we shall find it to be Mars', for the which he has one dignity counted to him, which together with the aforesaid five, makes six and no more. Hence then, I am to conclude the Sun to be Lord of the Year being Almuten of the Ascendant, or the planet bearing most dominion therein and whose dignities you see were seven. Yet Mars shall be joined in judgement with him, but still the Sun shall be chief dominator or significator, whether of good or evil, according to their strength or debility, as you have already sufficiently been informed. Yet because I desire that the students in the science should be well versed in their rules, I shall yet further deliver some instructions touching the condition of such things signified by the Lord of the Year in any Revolution by the signification of his nature, place in the heavens, and his configurations with the other planets <as well as> what <ever> else shall be necessary to the accomplishment of this art. I hope I shall not need to give you any more examples in this matter being so plain in this one; wherefore then, we shall to our business in hand.

[1] NOTE BY RAMESEY: In the eighth Chapter of the second Treatise, you are sufficiently taught the essential dignities of the planets and how to judge them.
[2] NOTE BY RAMESEY: if by day.

Chapter V

Of the significations of the seven celestial planets, when any of them is Lord of the Year, whether fortunate or impeded, and of the aspects of the other planets with them

Delivering unto you the rules of the ancients, for knowing of the Lord of the Year in the preceding chapter, I have fully declared unto you the general denotation of the Lord of the Year, when well or ill dignified or disposed in any Revolution, to which I shall only add these two or three words, and proceed to the signification of every particular planet when Lord of the Year and fortunate, or afflicted.

If the Lord of the year is beheld by his dispositor[1] and free from impediment; for if so, the people under that Revolution shall be in a good condition, quiet, secure, at peace and tranquillity; also joyful and pleasant.

If the Lord of the Year is not impeded, and not beheld by his dispositor, or if he is impeded and aspected by him, judge their condition to be between both, *i.e.* what you have heard, and what follows.

For if he is impeded, and behold him not, they shall be sad, solitary, fearful, shall be molested with war, trouble, and anxiety; for you will judge the clean contrary to what you have heard.

Judge this also according to the nature of the house wherein the Lord of the Year is; for if he is in the Ascendant, judge as you have but now heard; if in the second, the good or evil signified shall happen to the signification of the second house, as to the peoples' substance, assistants and friends, *etc.* according as you have been taught in the former Chapter, and other places in this Treatise.

[Of Saturn when Lord of the Year and fortified]

Now then to our business, if Saturn is Lord of the Year, and well dignified, the people shall that year, or during that Revolution build and erect houses, shall make many alterations in fabrics, shall abound in all things, the earth shall be fruitful, and the people shall be in esteem and honoured by all their neighbours,

[1] NOTE BY RAMESEY: *i.e.* the Planet in whose house or sign he is in any Revolution.

and the husbandmen shall exceedingly increase their store and wealth, and be successful in all their labours.

[Saturn Lord of the Year and weak]

But if Saturn is Lord of the Year and weak or afflicted, there shall be much cold, great and grievous infirmities, and men shall sustain much sorrow; losses and crosses, and great damage by storms, wind and rain[1] ancient and old men and women shall die; and these things shall chiefly happen to those places, cities and regions under Saturn his dominion, and the dominion of the sign which he does then possess.

[Jupiter when Lord of the Year either strong or weak]

When Jupiter is Lord of the Year and strong and well dignified, the King shall do Justice, and it shall be happy for those that are noble men, judges, councillors of the law, and men of all sorts of religious order shall be in a successful, happy, pleasant and good condition, and shall live plenteously and contentedly, in honour and also great esteem; and the people also shall be in a good and prosperous condition, and shall receive good from their king and superiors, and they from the people also, if the Lord of the Ascendant or the Moon are in reception with the significator of the King or Lord of the Year, or be located in the mid-heaven; but if Jupiter is weak or afflicted, judge the contrary to all what you have heard in every particular, which I omit to rehearse for brevities sake.

[Mars when Lord of the Year either strong or weak]

Mars when he is Lord of the Year, strong and well placed, all such as belong to arms as soldiers and the like, shall be fortunate and in good condition, and shall overcome their enemies; there shall be also during that Revolution sufficient and plenty of rain, as such times and no other it is convenient and requisite, and the people shall be prosperous and happy; but if he is Lord of the Year and weak, *etc.* judge the contrary, and you must remember still in the judging the good or evil portended by him, and also all the rest of the planets, it shall chiefly happen in those places and regions subject to his or their dominion, which you have been at large shown in the second or *Introductory Treatise*.

[1] NOTE BY RAMESEY: but this must warily be considered, if other significators of weather concur, and then may you assuredly conclude it to be so.

[The Sun when Lord of the Year either strong or weak]

If in any Revolution you find the Sun Lord of the Year and well dignified, the King and nobles shall exceed and increase in glory and renown; corn, beasts, and birds shall be plentiful, the people generally prosperous and successful, and all things in a good condition whereof the Sun has any signification; if weak, judge the contrary.

[Venus when Lady of the Year, either strong or weak]

When you find Venus Lady of the Year and well and fortunately disposed, the year will be successful and advantageous unto women, who shall be free generally from infirmities and mischance, they shall love and delight themselves in the society and company of their husbands, shall be fruitful, easily conceive and bring forth their children; the people shall also generally thrive, and be prosperous, shall delight themselves in recreations, sports, feastings, mirth and jollities, and all pleasure whatsoever they desire, shall feast, make marriages and delight to go neat and fine in apparel; if she is weak and impeded, she denotes the contrary.

[Mercury when Lord of the Year either strong or weak]

Mercury signifies, when he is Lord of the Year and strong, that merchants, trades-men, and all such as give their minds to learning, arts and sciences shall have a successful year, etc. and if weak, judge the contrary.

[The Moon Lady of the Year, either strong or weak]

Lastly, if you see the Moon Lady of the Year in any Revolution, and that she is strong and well placed, say <that> there shall be no want of rain in its due season, both former and latter, men shall be generally healthy, fortunate, just and punctual in all their actions and promises, especially if she is in reception, or good aspect of the planet who is her dispositor, *etc.* But if she were then weak, judge the contrary.

And thus much briefly, touching the general significations of the planets, when they are Lords of the Year, and either strong or weak, which you have been shown somewhat more briefly, yet altogether as plainly before in the preceding Chapters of this same fourth Treatise; yet by reason the ancients set them down thus large, nay far larger, and least the significations of the planets should not

be well apprehended by you, I thought good, notwithstanding what had been said, to spend one quarter of a sheet more for your better understanding; and that the rather because thereby the subsequent discourse, I hope, will be the better understood.

[Of the aspects of any planet to the Lord of the Year in any Revolution]

Now we are to speak of the aspects of the planets to the Lord of the Year, that we may know how to judge of future events thereby. The ancients, as in some other things, so in this have not been so plain and full as I could wish they had been for the instructing of such as are but young students therein. Wherefore I shall endeavour to be as plain therein as shall be requisite for the instructing even the weakest capacity, if he observes what is beneath expressed, which is not much, yet *ad rem* it is more then has been delivered by any author that even I met with for all their tediousness. At the beginning of the first Chapter of this second Section, I have in few words fully delivered sufficient rules for the judging of any aspect of any planet to any significator, speaking of the significator of the King, and how to judge there of, by which rules, I say you may judge of the condition of any person or thing to be considered in any Annual Revolution,[1] and the natural inclination, and accidental signification of the planet in aspect therewith, whether it be by sextile, trine, square, opposition, or corporal conjunction, together with the signification of the signs and places of heaven they are located in at the time of the Revolution.

As for example,[2] I shall give you one or two by which you may easily judge of all the rest.

If Saturn is Lord of the Year, and in configuration of the Sun, suppose by a sextile, upon which the ancients say the King shall be poor, and be forced to require aid of the people; this because the Sun is a general significator of the King; but I see no reason at all it should therefore follow we should thus conclude, unless the Sun were at the time of the Revolution, Lord of the tenth; but rather thus, if Saturn be also Lord of the Ascendant, the Sun then being Lord of the seventh,[3] is particularly and chiefly significator of the enemies of the people, as you have heard, and therefore being thus in sextile with Saturn, unless by reception, I should say the enemies of the people shall desire peace,

[1] NOTE BY RAMESEY: having regard still to your significator.
[2] NOTE BY RAMESEY: because I desire you should be well and perfectly seen in this particular; for then have you attained to the accomplishment of the whole art, if you canst exactly vary your rules.
[3] NOTE BY RAMESEY: if the cusp <of the ascendant> is Aquarius.

and a conformity with the people, and shall entreat and sue for it, and if there is any reception between him and Saturn; either by house, triplicity, exaltation, term or face, say it will be agreed to by the common people, who are signified by Saturn, who is Lord of the Year and Ascendant. If the aspect is by opposition, judge dissentions, quarrels and discord among them or between them, also open war, if you find other testimonies concurring in signification. For you are not to derive your judgement from the general signification of the planet in configuration with your significator altogether, though somewhat may be after affirmed, or from hence concluded; but from the signification of the planet as located in your scheme, and therein significator having regard to the places of heaven and signs they are placed in. For we see even the most pernicious planets fortunes sometimes, as they may be significators and placed <in the figure>, and the most beneficial and fortunate planets, <made> infortunes, as you have already heard; for every planet must perform the natural office, whereunto in any Revolution of other scheme of the heaven it is constituted, as we shall further instance. Admit the Sun is in the twelfth, you shall then say the peoples' enemies[1] shall clandestinely and treacherously by some underhand, plot or devise, study the overthrow or prejudice the people; the twelfth house signifying secret plots and mischief. And so judge according to the signification of the other houses when therein located, be sure you ever remember the true signification of the planet in his own proper nature, and accidental signification, by his position in the heaven, afflicting your significator, or assisting him, and the nature of the sign and house wherein he is, and you shall never fail[2] of giving not only a rational but solid conclusion on any configuration from any sign or house of heaven made by any planet whatsoever to the Lord of the Year; or indeed to any planet whatsoever: *Mutatis mutandis*.

And this I say, if you can attain unto, you have accomplished not only the way and manner of judging the signification of the aspects of any planet to the Lord of the Year, but also to any other significator in the whole scheme, and art master of the whole art. And this you will never be capable of by any instruction, but only by a diligent search, and contemplation of the natures of every sign, house and planet, and the reasons why they were so constituted. Wherefore I should desire you, for your better instruction and assistance, to read over and over, and seriously consider every title of our second Treatise of this Book, being an Introduction to the Judgement of the Stars. And now let us proceed to show you what may be expected in any Revolution from the position

[1] NOTE BY RAMESEY: the aspect being by opposition as aforesaid.
[2] NOTE BY RAMESEY: if accordingly you pronounce Judgement.

of the planets in any of the twelve houses of heaven, whether they are Lords of the Year or not, for the further illustration of what has been said.

Chapter VI

Containing the true significations of the planet Saturn as he is in any Annual Revolution accidentally placed in any of the twelve houses of heaven, whether he is Lord of the Year or not

Even as it was an earnest desire that all the ingenious spirits of our Nation should increase in knowledge[1] that has egged me on to this undertaking, I shall, according to my desire and first intentions, be herein as plain as possibly I can, and shall cordially and sincerely deal with you as I would be dealt with. For wilfully I shall not in the least detain or keep back the smallest matter according to that little knowledge God in His wisdom and infinite mercy and goodness has bestowed on me, that might advantage you in this most heavenly study, or be a means to propagate the art.

[Of Saturn in the Ascendant in any Annual Revolution and what he signifies, whether he is Lord of the Year of not]

If in any Revolution of the Years of the World, Saturn is in the Ascendant, and diurnal, and beheld by his dispositor by a good aspect, as also by the Lord of the mid-heaven, or in reception therewith; it signifies the people under that revolution shall be quiet during that revolution, not making many journeys, shall be in a good condition, fortunate, successful, and shall be much honoured by their king and superiors, of whom they shall obtain much good. But if he is therein afflicted, unfortunate or anywise weak, he denotes mischief and trouble to the people in their proper persons, also infirmities and all vexations signified by Saturn; and this shall the more assuredly happen if he is in human signs and no wise beheld of the fortunes or adjuvant planets.

[Saturn in the second]

In the second and beheld by the fortunate aspects of the Lord of the second, he denotes the successful and prosperous condition of the common people in their trades and merchandising, and that they shall thrive and grow rich, especially in such things as are signified by the sign wherein the cusp of the second is. If he is therein weak, impeded and unfortunate, he shall signify the contrary, and that the people shall be poor, have losses and crosses,[2] especially in such things as

[1] NOTE BY RAMESEY: especially this, which of all other comes nearest to Divinity.
[2] *i.e.* contrarieties

are signified by Saturn, and the sign wherein he is. And understand this touching the quality of the good or evil understood or signified by any of the other planets; for according to the nature of the sign and planet therein must you give judgement.

[Saturn in the third]

Saturn in the third if he is well dignified, shall generally denote mirth and jollity to the people, that they shall delight and associate themselves one with another, and all heart-burning[1] and differences between them shall be forgotten and laid aside. But if he is in the third and unfortunate, <then> men shall suffer by short journeys, shall envy, hate and disturb one another, shall be liars, perfidious and treacherous, and oftentimes shall have terrible and troublesome dreams, *etc.*

[Saturn in the fourth]

Also if he is in the fourth and strong, as above said, men shall be very laborious and successful in manuring,[2] husbanding the ground, and shall much delight themselves therein, and shall thrive thereby, as also by heritages and houses. But if he is weak, there shall be no profit in such things; houses shall come to ruin, the earth shall not give its due increase[3] as will be expected by the husbandman whose hopes therein will be frustrated, and much of his time spent in vain.

[Saturn in the fifth]

Again, if he is in the fifth and strong, the people shall be joking, pleasant and merry; <they> shall delight in their children, feastings, and the like. If he is therein weak, judge the contrary; sadness for joy, crosses by children <instead of> delights in them and penury and wants instead of feasts.

[Saturn in the sixth]

If he is fortified in the sixth, judge health to the people, if it is human signs which possesses the cusp thereof and good to servants. If it is bestial, it will be more especially manifest in such creatures as are thereby represented; as if

[1] *i.e.*, contentions
[2] *i.e.*, fertilizing the ground
[3] NOTE BY RAMESEY: especially if other testimonies concur, for how to judge of plenty and scarcity you shall have anon; yet Saturn his preference in this house and unfortunate (you must know) will somewhat lessen the fertility promised in any Revolution.

Aries or Capricorn, sheep, goats and small cattle; if Taurus, bulls, cows, oxen, and the greater sort of cattle, horses, etc. if in watery signs, success and good to rivers, fountains and fish; if the sign of the sixth be Virgo, to the earth and its fruits, as corn *etc*. If he is impeded or weak, judge the contrary; sickness and detriment unto them, according as you see the several significations of the sign on the cusp of the sixth house.

[Saturn in the seventh]

Moreover, if Saturn is in the seventh and strong, and the sign is human; men shall delight themselves in women, especially old men, and shall contract and make marriages. If it is any other sign, see of what nature and signification it is, and judge they shall delight themselves in such things as are according to the nature thereof and profit thereby; but if he is weak, judge the contrary.

[Saturn in the eighth]

And if he is in the eighth, although he is strong, yet shall he signify danger of death and ruin to those things signified by the sign of the eighth; as if a human sign, to men, *etc*. but if he is weak, it is the more to be feared, and if other testimonies agree, it is to be concluded; but especially to men of elder years.

[Saturn in the ninth]

Also, if he is in the ninth, well dignified and in a fixed sign, men shall be chaste, lovers of religion, the law and all good learning. But if the sign is movable, they shall make many voyages by sea, or long journeys in which they shall continue long. But if he is then weak, judge the contrary, and that many ships shall suffer shipwreck, and men shall receive much damage and detriment through long journeys.

[Saturn in the tenth]

Again, if Saturn is in the tenth and strong, the people shall receive much honour and benefit from their king and superiors; but if he is weak and elevated above all the other planets, it signifies that his cold unfortunate and malicious inclination shall go generally through all the region, country or kingdom; and then the King shall remove out of one place into another, and shall do much mischief and evil acts, and too tyrannically impose unusual taxations on the people.

[Saturn in the eleventh]

Saturn in the eleventh and strong, shows that men shall obtain their desires and hopes; shall be successful in their journeys and removes, and shall be merry. But if he were weak, judge the contrary.

[Saturn in the twelfth]

Lastly, if he is in the twelfth and strong, men shall be quiet; shall love one another, and retain no malice or ill will. But if he is weak, men shall be envious, malicious and wicked one against the other; and there shall be many quarrels and discords in that region for which your Revolution is.

Chapter VII

Of the signification of Jupiter as he is accidentally placed in any of the twelve houses of heaven in any Annual Revolution, whether he is Lord of the Year or not

Thus have you heard plainly and fully the true significations of Saturn as he is located in any of the twelve houses in any Revolution whatsoever, whether he is Lord of the Year or not. It remains therefore now to descend to Jupiter, who as you have heard in our Introduction is the next under Saturn, and therefore we shall in this place speak first of him, and then of all the rest in order as they are accordingly located in the heavens.

[Jupiter in the Ascendant or first house of heaven in any Annual Revolution of the Years of the World and what he thereby signifies]

If Jupiter then, in any annual Revolution of the Years of the World, is in the Ascendant and strong, and in good aspect of his dispositor[1] he signifies the people of that climate or region shall be successful and fortunate on every side, healthier in their bodies, shall have much joy, honour and peace; men shall be desirers and searchers of and in divine mysteries, and the law and the students thereof shall be in great and high esteem, and they shall build and repair churches and courts of judicature, *etc*. And if he is weak, men shall be negligent and careless of divine duties, and the law; and though you may not judge altogether the contrary to what has been said, yet may you say the people shall be little the better for his presence in their Ascendant, or receive little or no good from him, for the good he would and is naturally willing to do you see he is altogether unable to perform, being weak or having no power or ability; in like manner judge of his consistence in any other house when he is in the like case indigent.

[Jupiter in the second]

If he is in the second and strong, he signifies abundance of prosperity and riches to the people; especially in such things and commodities as are signified by the sign wherein Jupiter is. Also, if the Lord of the second applies unto him, their riches will come tumbling on them they know not how. But if he applies to the Lord of the second, it will be by their own labour and industry that they shall

[1] NOTE BY RAMESEY: as you have heard of Saturn in the former Chapter.

augment their riches. By this rule, you may judge[1] of everything appertaining to the signification of any house. If Jupiter is weak and in the second, he promises neither riches nor poverty in himself except by accident. Wherefore, you are warily to consider, as has been said, the signification of each planet as he is in your scheme; significator of anything, and not wholly as he is naturally. And so judge of the good or evil portended by his signification and aspect, sign and quarter of heaven he possesses.

[Jupiter in the third]

Also if he is in the third and strong, the people shall be pleasant and delight to associate themselves with their neighbours, acquaintance and kindred; <they> shall delight also in charitable and alms-deeds, and be prosperous and successful in all short journeys, and give themselves to the study of Arts and sciences. But if he is weak, they shall not have the like strong inclinations unto these things.

[Jupiter in the fourth]

Again, if Jupiter were in the fourth and well dignified, men shall infinitely abound in wealth, and prosper by their labours on the ground; especially husbandry and manures thereof. But if he were unfortunate, there shall be much sadness and trouble to them towards the end of the year, *etc*.

[Jupiter in the fifth]

Moreover, if he is in the fifth men shall delight in feasting, sporting and all manner of recreation and pastime; <they> shall be pleasant, merry, receive much joy, and content from and by their children; women shall be apt to conceive with child, and they shall bring them safely forth, perfect and without danger. But if he is weak, it will not be so well, if anything at all good.

[Jupiter in the sixth]

In the sixth and well dignified, the good condition and state of servants is promised; also health both unto them and the people in general, if the sign wherein he is be human; if bestial, to beast of that nature the sign is of, *etc*. as you have heard in the preceding chapter where we spoke of Saturn his being in

[1] NOTE BY RAMESEY: if you have well considered what has been said in the preceding discourse.

the same house. if he is afflicted, judge not so much good, but say rather[1] there will be the clean contrary, and diseases, such as are impostumes, unnatural windy, swellings, obstructions of the liver, and the like. Be sure you derive your judgement according to discretion, and the nature of the Planet and Sign he is in, *etc*.

[Jupiter in the seventh]

Jupiter in the seventh <and> fortunate denotes many marriages and contracts shall be made, and men shall delight themselves with women. But if he is unfortunate, they shall not agree, shall jar, clash and fall out one with another during that Revolution.

[Jupiter in the eighth]

If he is in the eighth, there shall not be any great mortality.[2] But if he is weak, judge the contrary; or there shall be some affliction according to the nature of the sign in which he then is.

[Jupiter in the ninth]

Also, if he is fortunately placed in the ninth, men shall make safe and prosperous journeys and voyages by sea, and also thrive by removing from one place or house to another; and men shall love and delight in the law, of both God and man, moral and divine. But if he is weak, it will not be so good. By what has been already said and rightly apprehended, you may easily judge when it will be contrary or bad in any degree.

[Jupiter in the tenth]

Again, if he is in the tenth and dignified, the King and superiors shall be good; <they> shall honour his or their people, and do justice generally and impartially, and they shall thrive under their government and be successful. But if he is weak in dignities, he cannot be so strong as to perform this good so effectually, and there shall be both law and discord amongst the people, *etc*.

[1] NOTE BY RAMESEY: if you see other testimonies concurring.
[2] NOTE BY RAMESEY: if he were then strong.

[Jupiter in the eleventh]

If he is in the eleventh, the people shall be most successful or fortunate; also, faithful, just and honest, shall not be deprived of their hopes or confidence, and shall be merry. But if he is weak, it will not be so good.

[Jupiter in the twelfth]

Lastly, if Jupiter is in the twelfth, the people shall profit and gain by their enemies, shall be quiet, love and cherish one another, and shall be free from malice and envy. But if he were weak, judge the contrary, as you shall have occasion and reason.

Chapter VIII

Containing the significations of Mars in the twelve houses of heaven in any annual Revolution, whether he is Lord of the Year or not

[Mars in the first]

Having done with the significations of Jupiter, it follows now we come to Mars and his significations, who, if he is in the first house in any Revolution and strong; whether he is Lord of the year or no, shows that the people of that country shall gain and be advantaged by wars or slaughters, and shall overcome their enemies during that Revolution. But if he is weak, they shall disagree and fall out one among another, and shall beat, draw blood and wound one another, for which cause much evil and damage shall happen unto them.

[Mars in the second]

If Mars is in the second house at the time of any Revolution, or Ingress of the Sun into Aries, and strong, he denotes many thefts, rapines and robberies, and rozening and cheating of one another; those also that are entrusted with money or goods of any one, shall be false and deceitful, and the people generally shall be driven to want, and be perplexed with taxations and tributes.

[Mars in the third]

But if he is in the third, men shall not associate themselves with their neighbours and kindred; but instead of being friends, <they will> hate and envy one another.

[Mars in the fourth]

Also, if he is in the fourth, he sends his vigorous heat and malice to all the other planets, so that if he is in a fiery sign, he dries up and scorches the earth, and causes great mischief by fire, also mortalities. If the sign is human, he causes many slaughters and effusion of blood, quarrels and war, and that chiefly in or towards the latter end of the year, and in those places generally subject to the sign wherein he is.

[Mars in the fifth]

And if he happens <to be> in the fifth, hard and tedious labour is threatened to those with child and little or no merry meetings and feastings. But if anything, he causes dissentions and discords amongst them.

[Mars in the sixth]

Again, if he is in the sixth, in a hot and dry sign, he causes hot and dry diseases; if the sign is moist, the diseases will be hot and moist; if airy, they will be fevers, corruption of blood, impostumes, ventosies, etc. if it is an earthy sign, they will be consumptions and melancholy diseases, with some mixtures of choler; and if the sign is bestial, the beasts subject thereunto shall suffer, etc.

[Mars in the seventh]

Moreover, if he is in the seventh, afflicted and weak, he denotes then great dissentions and enmities, and that men shall be perplexed with theft, much blood-shed, contentions and wars; and these shall chiefly be incident to the people of that climate for which the radix of your figure is made, *i.e.* evil accidents, wars and discords, also fraud and deceit in merchandizing, trouble and sadness.

[Mars in the eighth]

And if he is in the eighth, there shall be fearful and terrible sudden deaths according to the nature of the sign in which he is.

[Mars in the ninth]

If he is in the ninth, travelling shall be dangerous, also much robbing and plundering therein if the journey were by land; if by sea, shipwreck is much to be feared.

[Mars in the tenth]

Again, if he is in the tenth, the King and rulers shall be froward[1] and cross with their people, exercising cruelty and tyranny without any piety or fear of God, and punishing and taxing them without any mercy or pity.

[Mars in the eleventh]

If in the eleventh, men shall not love one another, nor delight in each other's society; nor will they be moved with any compassion or pity.

[Mars in the twelfth]

And if in the twelfth, the people shall be much terrified and troubled by their enemies, from where shall proceed slaughter and effusion of blood.

[1] *i.e.*, aggressive or pushy

Chapter IX

Showing the significations of the Sun in the twelve houses of heaven in any Annual Revolution, whether he is Lord of the Year or not

[The Sun in the first]

Rehearsing the planets according to their order and places in the heavens, after Mars follows the Sun, who if he is in the Ascendant, fortunate, essentially dignified, and in reception with the Lord of the Ascendant, and beheld amicably by him, the year shall generally be happy and successful for everyone; as well the King as the beggar. But if he is therein unfortunate, it shall be clean contrary, and especially noble and great men shall suffer in their persons dishonour, disgrace, and perhaps cast out of their dignities and places.

[The Sun in the second]

The Sun in the second, the people shall waste and expend their wealth; also, their rulers shall covet after the singring and disposing thereof, insomuch that they shall live sneaking and poor.

[The Sun in the third]

The Sun in the third, shows the people shall delight in goodness, and in the law; <they> shall love and associate themselves with their neighbours, friends, kindred and associates, for the which they shall be praised.

[The Sun in the fourth]

If he is in the fourth, gardens and vegetables shall be spoiled and suffer detriment, especially if he is in signs of that nature; great men and high shall be made low and degraded. And if it is a watery sign, the earth shall be dry, and the water dried up.[1]

[1] NOTE BY RAMESEY: I believe the ancients meant fiery.

[The Sun in the fifth]

Again, if the Sun is in the fifth, he denotes detriment and grief to such creatures as are with young, so that hardly do any escape without some manifest hurt or other.

[The Sun in the sixth]

Also, if he is in the sixth, many grieves and infirmities shall happen, and chiefly in the eyes; and such living creatures shall die as are signified by the sign wherein he is located; the King also or chief rulers shall be sad that year; much loss also and damage shall be by servants, and such things as are signified by the sixth house; also, the ignoble and baser sort of people shall envy and raise themselves up against their superiors.

[The Sun in the seventh]

Moreover, if he is in the seventh, he denotes discords between the people and their rulers, and between the King and the nobles, and that the King shall keep at a distance with the people, or keep himself retired from them.

[The Sun in the eighth]

In the eighth, he denotes the death of kings and great men, also the deposing of kings, and unthroning of nobles and grandees, and a lessening or diminishing of their power, especially if he is beheld by the Lord of the eighth.

[The Sun in the ninth]

But if he is in the ninth, he shows the inclinations of the people are generally to good, and that they shall be fortunate and successful in long journeys and voyages, and shall love and delight in both the law of God and man.

[The Sun in the tenth]

Also, if the Sun is in the tenth, it denotes the glory, renown and honour of the King or chief rulers; also, the good condition of the people, and that there shall be kindness and love between them; for the people shall willingly obey, and the superiors shall confer honour and privileges on the people.

[The Sun in the eleventh]

And if he chance to be in the eleventh, the people generally shall have joy and gladness, and shall be merry and solace themselves with their friends, acquaintances and familiars, and their hope shall not be frustrated; the chief rulers shall love the people also, and be advantageous unto them.

[The Sun in the twelfth]

Lastly, if he is in the twelfth, rich and noblemen, and the grandees shall be eclipsed in their honour, ignoble persons shall affront and prejudice them; the people generally shall hate and despise their superiors, and their superiors shall oppress and torment them.

Chapter X

Showing the signification of Venus in the twelve houses of heaven in any Annual Revolution, whether she is Lady of the Year or not

[Venus in the first]

After the Sun follows Venus, who if she is in the Ascendant, strong and well dignified, the people shall be strong and healthy, and have much joy and gladness, shall endeavour to live neatly and in a comely spruce manner, both for matters of meat and raiment, and all other things necessary for the perfecting of a man's pleasure in this life.

[Venus in the second]

Venus in the second causes profit and gain by women, happiness and fertility of the fruits of the earth.

[Venus in the third]

If she is in the third, men shall hate one another and no wife will desire the society of their friends and neighbours; men will also be careless of religion, law and all goodness.

[Venus in the fourth]

Also, if she is in the fourth, men shall be jealous of their wives, and shall therefore shut them up; also, sadness and anxiety caused by mothers; but yet the latter end of the year shall be better than the beginning.

[Venus in the fifth]

If she is in the fifth, damage is portended through the occasion of children; but the latter end of the year will be better than the beginning, and the grief and sadness converted into joy; such creatures as are with young shall go safely and be delivered, but the most part will be females; Men shall be captivated with the love of women, and shall be merry with them, shall delight in singing, dancing, feasting, and seeming spruce and neat.

[Venus in the sixth]

Also, if she is in the sixth, and the sign human, men shall profit by servants. In like manner, if the sign is bestial, they shall also gain thereby, *i.e.* by such beasts as are thereby signified, they shall be free from sickness and other accidents, and women shall be sick through surfeits and weakness of the stomach.

[Venus in the seventh]

Again, if she is in the seventh, women shall make and conclude marriages, and delight themselves with their husbands if she is strong. But if she is weak, they shall fall out and scold with their husbands, and shall be disobedient unto them, and shall run scolding and prating out of their houses, and separate and divorce themselves many of them from their husbands.

[Venus in the eighth]

Moreover, if in the eighth, she denotes the death of matrons and great women; also in general, mortality to all women if she is then weak.

[Venus in the ninth]

If she is in the ninth, she shows that men of religious orders shall flit and remove from one place and house to another and that men shall dream true dreams, and perform long journeys and voyages with safety and profit and gain thereby. Men shall be lovers of the law of both God and man, esteem all good learning, and strive to be virtuous.

[Venus in the tenth]

But if she is in the tenth, joy and gladness will be occasioned by and from the King and superiors; the grandees also shall love and delight themselves with women, whom they shall adorn and deck sumptuously. They shall also take much pleasure in jesters, all merry conceits and tricks; also in music, songs, and the like. The people shall be in a good condition, and shall be beloved and honoured by their superiors.

[Venus in the eleventh]

Also, if she is in the eleventh, the people shall be fortunate, successful and happy, by reason their faith; trust and hope shall not fail them; they shall also accompany themselves with women, and shall be taken in love one with another, and commit fornications, and transgress the law, yet shall they spend the year with great joviality and mirth.

[Venus in the twelfth]

If <Venus is> in the twelfth, tribulation is threatened, and enmity with women; for men shall hate them, and no wife is assistant unto them, so that they shall be during the time of that Revolution most unfortunate.

Chapter XI

Of the significations of Mercury in the twelve houses of heaven in any Annual Revolution, whether he is Lord of the Year or not

[Mercury in the first]

Mercury in the twelve houses of heaven comes now to be considered, who, if he is in the first he shows the year shall be good and successful. Men shall be ingenious as also children and youth, so that they shall be apt to attain to any things that shall be taught them during that Revolution, or that they shall incline their minds to understand.

[Mercury in the second]

If he is in the second and strong, merchants and tradesmen shall profit and gain by their merchandising; shall be faithful and justly perform the trust reposed in them; shall be honoured, famous and in great esteem of their superiors. But if he is unfortunate, it denotes loss and decay of trading, infidelity and breach of trust; and men shall give themselves over to gain by unlawful and indirect means and the like.

[Mercury in the third]

Also if he is in the third, men shall love and delight in the law, and in all kind of knowledge and religion; and shall love and associate themselves one with another, and shall delight in short journeys.

[Mercury in the fourth]

Again, in the fourth, he causes discords and jarring in words between man and man, also vexation and sadness; also, many scribes shall be captivated, or such as keep books of accounts, or Secretaries of State. And if the sign wherein he is, is fixed, they shall continue long in prison; if moveable, judge the contrary; and if Mars do maliciously aspect him, they shall be grievously beaten and tormented and perhaps slain.

[Mercury in the fifth]

Also, if he is in the fifth, he denotes success and joy by and in children, messages, sports, pastimes and ingenious recreations, by which sadness shall be totally abolished; also such as are with young shall go their time safely, and be at length well delivered, and these for the most part shall be ingenious creatures. But if he is unfortunate, no conception shall be brought to perfection, and judge the contrary to what you have heard.

[Mercury in the sixth]

Moreover if he is in the sixth, contentions, trouble and vexation shall happen through the default and actions of servants and vile ignoble persons, or such as belong to a man's own family, or by small cattle, *i.e.* such as are signified by the sign wherein he is, or by sickness, *etc*. Many children also and young men shall of them die and be diseased according to his affliction in this house.

[Mercury in the seventh]

If he is in the seventh, he denotes men will be addicted to lasciviousness and the company of women carnally; and if he were weak, they shall fly out and commit many fornications and filial acts.

[Mercury in the eighth]

In the eighth, he shall cause the death of many young men, women and children; also, discords and contentions between men concerning wills, legacies and the mind of the deceased.

[Mercury in the ninth]

Also, if in the ninth, long journeys will be performed with safety and pleasure; also men shall mutually desire each other's society, delight in all honest and good learning, and apply their minds to the finding out of hidden secrets and mysteries. But if he is weak, their study will be impious and wicked, and so of all the rest, judge the contrary.

[Mercury in the tenth]

Again, if Mercury is in the tenth, merchants, scribes, also scholars and ingenious men shall be honoured by their king and superiors; also all such men as are signified by Mercury. But if he is afflicted, judge the contrary according to the nature of the planet afflicting and from the sign and quarter of heaven he is.

[Mercury in the eleventh]

Moreover, if he is in the eleventh, men shall love and associate themselves one with another; they shall mutually give gifts, and profit one by another.

[Mercury in the twelfth]

In the twelfth, the people shall be plotted against by their enemies; also, servants and children shall disagree and clash with men and women; also losses of great cattle, if the sign is bestial, *etc*.

Chapter XII

Of the significations of the Moon in the twelve houses of heaven in any Annual Revolution, whether she is Lady of the Year or not

[Moon in the first]

Even as we have already treated of the six foregoing planets, let us yet continue to show also the significations of the Moon in the twelve houses of heaven. Wherefore, if the Moon in any Annual Revolution is in the first house, whether she be Lady of the Year or not, she denotes the people shall be fickle, ever wavering and going out of one opinion into another, and one house and place to another. And men shall have joy and profit by women; especially such as have mothers shall gain much by them. The year shall be prosperous, men shall be successful, and in health of body and strong; these if she is fortunate. But if she is impedited and weak, judge the contrary.

[Moon in the second]

Also, if she is in the second and fortunate, men shall gain, profit, and abound in riches, having plenty of all things. But if she is unfortunate, they shall be indigent, poor and vile, *etc*.; shall have many losses and crosses.

[Moon in the third]

If she is in the third, men shall delight and joy in the society and company of their friends, acquaintance and kindred, and all enmity and former heart burnings shall be forgotten and laid aside. They shall delight in all goodness and charitable alms-deeds; also short journeys shall be performed with all the security and profit that may be.

[Moon in the fourth]

In the fourth, and the Revolution is diurnal, she denotes misfortune at the beginning of the year; but towards the latter end amendment. But if it is nocturnal, the people, whether at the beginning or ending of the year, shall not have any success but contrariwise <and have> many tribulations, crosses, losses, vexations and imprisonments. But if she is strong and well dignified, the evil will not be altogether so bad.

[Moon in the fifth]

In the fifth, men shall be fortunate in and through their children in whom they shall rejoice and take pleasure; there shall be plenty of everything: men shall junket, banquet, feast and be merry and the like; delight to get children, and many shall be conceived, and all things with young shall be safe and well delivered. In a word, everything appertaining to the signification of this house shall be successful if she is fortunate; but if afflicted, judge the contrary.

[Moon in the sixth]

Also, if she is in the sixth, men shall leave off their accustomed wickedness, and apply themselves more to goodness than usually they were wont; gain by servants and small cattle. But if unfortunate, loss and damage thereby, and the clean contrary is to be expected.

[Moon in the seventh]

Again, if in the seventh, men shall be fortunate and happy in women, and gain and profit much by them.

[Moon in the eighth]

And if in the eighth, mortalities shall happen amongst men; and if she is then <made> unfortunate, it shall be so much the worse. And if she is in any of the houses of Mars, there shall be many and grievous slaughters, also tribulations and anxieties amongst men, and that about legacies and the like; and men shall endeavour to prosecute one another, and to cast one another out of their possessions, etc.

[Moon in the ninth]

Moreover, if she is in the ninth, men shall make many journeys and remove out of one place into another; if the sign is watery, they shell make voyages by sea; if an earthy <sign>, long and tedious journeys by land; men shall be lovers of arts and sciences; for if the sign on the ninth be one of the houses of Saturn, they shall delight in alchemy and chemical preparations; if it is one of the houses of Jupiter, <then> in divinity, law and justice; if of Mars, in wars, feats of arms, *etc*; if belonging to Sol, in all noble sciences; if to Venus, in music,

singing and dancing; if to Mercury, in astrology and all curious sciences and ingenious arts; to herself, in all waterworks or things pertaining thereunto; and if she is therein afflicted, then you may judge inconveniency will come thereby, expenses and trouble according to the nature of the planet afflicting, *etc*.

[Moon in the tenth]

If she is in the tenth, the people shall be in a good and prosperous condition, shall be honoured and beloved by their king and superiors, and this shall the more assuredly happen if she behold the Lord of the tenth, or in reception therewith, and the revolution nocturnal.

[Moon in the eleventh]

If in the eleventh, the year shall be fortunate and successful in everything appertaining to that houses' signification if she is strong; but if weak, judge the contrary.

[Moon in the twelfth]

Lastly, if the Moon is in the twelfth, she denotes the instability and uncertainty of everything, and the people subject to the sign wherein she is shall have many quarrels, dissentions and discords, if not wars, *etc*.

[Note]

Remember still that if your significator or Lord of the Year, *etc*. is afflicted, then mischief is to be expected; if assisted and well dignified, the contrary; and whether good or bad is portended, it shall still happen to the quarter or the region answering to the quarter of heaven he is in; as if in the Ascendant, it shall happen in the eastern parts; in the seventh, in the western; in the tenth, in the southern; in the fourth, the north-east just (if upon the cusp thereof;) but if within the house, north-east and by north; and so judge of all the rest of the houses round the whole heavens. But the good or evil shall chiefly be incident to those regions and countries subject to your significator and the sign in which he is located.

Also, you are to remember to judge the nature of the good or bad according to the nature of the planet afflicting or assisting, and the nature of the sign in which he is, whether air, earth, fire or water; for it is not for me upon every rule

to make repetition; wherefore you are warily to understand and consider what has been already delivered, *etc*.

Chapter XIII

Containing the significations of the Head and Tail of the Dragon in the twelve houses of heaven in any Annual Revolution of the Years of the World

Since we have now waded through the significations of the seven celestial planets in the twelve houses of heaven in any Revolution of the Years of the World, it remains that we now also show the significations of the *Head* and *Tail* of the *Dragon*, and then proceed to the significations of them in the twelve celestial signs.

[Head of the Dragon in the first]

Wherefore then, if you find *Head of the Dragon* in the first, the people will be successful, fortunate, in honour and health; especially if free from the malevolent aspects of the infortunes, and fortunately beheld by the benevolents.

[Tail of the Dragon in the first]

But if <the> *Tail of the Dragon* is in the first, it denotes dangers, misfortunes, crosses, losses, and that all manner of mischief shall be incident to the persons of the people; also infirmities according to the nature and signification of the sign wherein it is.

[Head of the Dragon in the second]

If <the> *Head of the Dragon* is in the second, it portends fortune, good success to the people in their trades, and that they shall grow rich and thrive in the world.

[Tail of the Dragon in the second]

But if the *Tail of the Dragon* is therein, <there will be> little or no trading, crosses and losses of their substance and wealth is to be feared, and that casually and unexpectedly.

[Head of the Dragon in the third]

If <the> *Head of the Dragon* is in the third, short journeys shall be profitable, safe and advantageous to the people who shall also be good and well disposed, and dream true dreams, and shall delight in all manner of good things; brethren and associates shall love, agree, and also be helpful and advantageous one to another.

[Tail of the Dragon in the third]

But if *Tail of the Dragon* is therein, judge the contrary; discords, dissentions and feuds among them; chiefly amongst the men if the sign wherein it is, be masculine; amongst the women if feminine; also damage and loss by long journeys, etc.

[Head of the Dragon in the fourth]

If <the> *Head of the Dragon* is in the fourth, and the sign wherein he is be Aries, Leo or Sagittarius, or Gemini, Libra, or Aquarius, it signifies good success and increase of things of the earth, as fruits and the like, and all immoveable things signified by the fourth house; but if it is Taurus, Virgo, Capricorn, Cancer, Scorpio or Pisces, judge the contrary.

[Tail of the Dragon in the fourth]

And if <the> *Tail of the Dragon* is therein, poverty and indigence; also a scarceness of fruits and the ill state of things signified by that house is to be expected.

[Head of the Dragon in the fifth]

Also, if the *Dragons Head* is in fifth, it signifies increase of joy by children, also abundance of pleasure, *etc*.

[Tail of the Dragon in the fifth]

But if the *Dragons Tail* is therein, sadness, trouble, vexation and anxiety is to be expected, also grief and trouble by and through children; and if any recreation of pastime is used, it is an hundred to one if there follow not much inconveniency thereby.

[Head of the Dragon in the sixth]

Again, if the *Dragons Head* is in the sixth, it denotes increase of small cattle and much gain, profit thereby; also, faithful servants, and such as shall advantage their masters and the air shall be healthful and pleasant.

[Tail of the Dragon in the sixth]

But if you find the *Dragons Tail* therein, judge the contrary, also loss by cattle and servants, and that they shall be perfidious and false.

[Head of the Dragon in the seventh]

Moreover, if the *Dragons Head* be in the seventh, men shall delight in the company and society of women, and love shall be increased between them; the enemies of the people shall be strong and in good condition.

[Tail of the Dragon in the seventh]

But if the *Dragons Tail* is there, say there shall be no love nor delight between men and women, nor society in any love, but rather quarrels, scolding and brawling, chiefly among the common sort of people, *etc*.

[Head of the Dragon in the eighth]

If <the> *Dragons Head* is in the eighth, the people shall gain and profit by the decease of men and women, also by legacies and such like, *etc*.

[Tail of the Dragon in the eighth]

But if the *Dragons Tail* is there, it signifies loss by the death of men and women; *i.e.* quite contrary.

[Head of the Dragon in the ninth]

Also, <the> *Dragons Head* in the ninth, <it signifies> long journeys shall be successful, and men shall also be lovers of the law and all good learning.

[Tail of the Dragon in the ninth]

But if <the> *Dragons Tail* is therein, long journeys and voyages by sea shall be tedious, dangerous and unprofitable; also, men shall be negligent, careless of the law and learning.

[Head of the Dragon in the tenth]

Again, if <the> *Dragons Head* is in the tenth, the conditions of the King and rulers shall be good, and the people shall study such trades as are very curious and ingenious, also dive into the secrets of all sciences and studies.[1]

[Tail of the Dragon in the tenth]

But if <the> *Dragons Tail* is there, they shall also be as inquisitive, but the arts shall be diabolical and unlawful, and the trades-men shall devise ways in their trade to cozen and cheat their neighbours; and the King or rulers shall have crosses and troubles, and perhaps their honour eclipsed.

[Head of the Dragon in the eleventh]
[Tail of the Dragon in the eleventh]

Also, if <the> *Dragons Head* is in the eleventh, the ancients have said he signifies neither good nor bad; the same also they affirm of *Dragons Tail*. I must confess I have not had much regard to the verity thereof by any sufficient observation, nor can I as yet conceive the true reason thereof. I hope a little time and search thereunto will better inform both you and me. In the interim, because they have so concluded, I shall not in the least contradict them in this point nor derogate from them, because something may I know be said for this their tenet; although not so much as is fully satisfactory to my objections, *etc*.

[Head of the Dragon in the twelfth]

Lastly, if <the> *Dragons Head* is in the twelfth, he denotes increase of mischief and not good.

[1] I'm not quite sure why Ramesey would connect this house to studying the secrets of science. These are things that quite belong to the significations of the 9th.

[Tail of the Dragon in the twelfth]

And <the> *Dragons Tail* denotes loss to and by great cattle; that few men during that Revolution shall be imprisoned and if they are, they shall not so continue.

[Note]

But I shall desire you to remember that according to their affliction or assistance you are to judge good or bad, and not always according to these general rules, as you have been sufficiently taught of the planets, so also touching the places where their effects shall be manifested, observe the same rules you have been already taught, *i.e.* those subject to the signs in which they are, *etc*.

Chapter XIV

Showing the significations of the planets in any of the triplicities, when any of them is Lord of the Year in any Annual Revolution of the Years of the World

Even as we have before promised to give you some rules more at large for the better and further illustration of what has been already delivered, so we shall yet further persist,[1] and endeavour to make everything so clear, that there shall not be the least complaint thereof. Now therefore, as touching the signification of every planet when they are either Lords or Ladies of the Year in any of the four triplicities[2] and then what may be expected by their being in any of the twelve signs, as also the Head and Tail of the Dragon, and so we shall proceed to the third Section, that we may the sooner haven to a conclusion.

I might hereon enlarge, as have the ancients, but it shall be needless to say more than thus much; that look <at> what planet is Lord of the Year, and the sign he is then placed in, and ponder exactly his debilities and fortitudes, and according to his strength you know, <having> been sufficiently already taught, you are to judge good or bad, according to his nature, the nature of the sign he is in, and the nature of the place of heaven he is placed in; as if Saturn is in Aquarius or its triplicity, this being both his house and triplicity by day,[3] and so consequently strong and well dignified,[4] as also having <its> exaltation in Libra <in> the same triplicity, you shall judge what he signifies and denotes <and that it> shall be advantageous and good to the common people and nation, but it shall chiefly be manifested and effected in the western parts, because this is a western sign.

For, whatever your planet Lord or Lady of the Year denotes, whether by her or his natural complexion, or accidental fortitudes, good or bad, it shall be chiefly manifest in those regions subject to the sign wherein he or she is, and the countries also subject to that triplicity, but more particularly in the quarter signified by the said triplicity; as for example, if Saturn is in Aries, he shall

[1] NOTE BY RAMESEY: though what has been said is sufficient.
[2] NOTE BY RAMESEY: what a triplicity is and how and wherefore so divided, you have been already shown in the 12th Chapter of our *Introduction to the Judgement of the Stars.*
[3] It is its triplicity regardless the sect of the chart! In a diurnal chart, Saturn is only the **first** lord of that triplicity!
[4] NOTE BY RAMESEY: if the Revolution is diurnal.

denote mischief and damage to all noble, rich and great men[1] also to the common people and nation in general[2] now I say mischief shall be unto these, losses, and crosses, because Saturn in this sign, as also in the whole triplicity, is weak, Aries being his Fall and Leo his detriment, *etc*. And this shall be in the places, cities, regions, countries and kingdoms signified by Aries and all the triplicity[3] especially in the eastern parts thereof, because they are eastern signs, *etc*. this is clear.

[Note]

So that if you have but regard to the natural and accidental significations of the planet, sign he is in, his strength, and debilities therein, what triplicity the sign is of, and what regions and quarter of heaven it denotes, together with the triplicity, and do but judge according to what you have been shown and I need say no more, for thereby you may easily and exactly judge of the rest.

[1] NOTE BY RAMESEY: because they are denoted and signified especial by fiery signs, which also you have heard in the 23rd Chapter of the second Treatise of this Volume, <they> are regal.
[2] NOTE BY RAMESEY: because he is Lord of the year, and so becomes significator thereof or of them.
[3] NOTE BY RAMESEY: which you have also been shown in the aforesaid Book, and 27th Chapter.

Chapter XV

Demonstrating the significations of Saturn when he is Lord of the Year in any of the twelve signs

You have been promised this plainly and therefore I shall here deliver it <to> you, though to the ingenious what has been already said is sufficient and this superfluous.

[Of the significations of Saturn when Lord of the Year, and in Aries]

Wherefore then know, that if Saturn is Lord of the Year, and in Aries, he stirs up many great winds, and those eastern, and causes the death of many matrons and old women, or such as are overseers of nunneries, scarcity of provisions, and a leanness and barrenness of the earth.

[In *Aries* and impeded] And if he is impeded, he causes many thefts and robberies, highwaymen, anxiety, sadness and tribulation during that Revolution. Also, if he is the only lord or significator of the year and cadent from the Ascendant,[1] beholding it not and direct, then he shows anxiety and trouble to rich and noblemen or such as are the grandees of the earth. And if he is retrograde, their houses, substance and coffers of wealth shall be visited and destroyed or taken away, and so much the rather if he is beheld by the malevolent aspects of Mars; for then he shall denote grievous cold weather, the death of cattle, especially sheep, and such as are signified by Aries, and that by some rot or the violence and rudeness of wars; and if he does not behold Mars or Mars him, the winter shall be extremely cold, according to the nature and quality of the climate, and there shall be a destruction or death of cattle; also if he is not retrograde there shall be dissentions and quarrels amongst men, sackings, robberies and despoiling, and a great deal of mischief; especially if he is beheld of Mars out of an angle; but if he behold him from a cadent house, it shall not be so bad.

Also if Saturn is direct, and in an angle, he signifies much rain, discords amongst great and rich men, especially if he is aspected by Mars, for then the common people shall assuredly disagree, and contend with their king and superiors; and if he is retrograde, the state and condition of the people shall be grievous; and if both Mars and the Moon behold him with a malevolent aspect

[1] *I.e.* in the 2nd, 6th, 8th or 12th where it cannot behold or aspect the Ascendant

together, there shall be terrible cold weather, cattle shall die, and there shall be dissentions and wars.

[*Saturn* Lord of the year and in fixed signs] In any Revolution of the World, if you find Saturn in a fixed sign, he denotes mortality, poverty, scarcity, and great want of the fruits of the earth[1] especially in Leo, because he is therein afflicted and in detriment;[2] not altogether so bad in Scorpio, and in Taurus a great deal less mischievous than in Scorpio; for the more he is impeded, the more he shall cause evil, especially if he behold Mars, or is aspected by him, except Jupiter do moderate the matter by his benevolent beams.

[*Saturn* when Lord of the year, and has Northern latitude] If Saturn is Lord of the Year, and has northern latitude,[3] he denotes thick, gross and corrupt air; also dark and cloudy.

[When South latitude] If he has southern or south latitude, he signifies much hard cold weather and frost.

[*Saturn* Lord of the year and oriental] If he is oriental also, he shall be the cause of trouble, sadness, grief and sorrow to great and noblemen, perhaps through the coldness and frostiness of the weather.

[*Saturn* Lord of the year and occidental] Again, if he is occidental, there shall be earthquakes during that Revolution, especially in the eastern parts[4] if he denote earthquakes, and is oriental, joy shall not be so great; if he is retrograde, it will be the worse, and so judge of the quality and greatness of the good or evil still signified by any planet according to his strength or weakness and affliction.

[Saturn in Taurus and Lord of the Year]

This much touching the significations of Saturn when Lord of the Year, and posited in Aries; wherefore now as touching this position in Taurus when he is Lord of the Year, who if he then <is> in an angle and direct, he signifies war and discords or quarrels, chiefly in the regions and places subject to Taurus, and in the southern parts of the nation in which the Revolution is made; also

[1] NOTE BY RAMESEY: if he is Lord of the year this is meant
[2] NOTE BY RAMESEY: being the sign opposite to his own house *Aquarius*
[3] NOTE BY RAMESEY: or more plainly North Latitude, because every one understands not northern

[4] NOTE BY RAMESEY: this is if he is in *Aries* or any sign signifying that quarter

destruction to the seeds and plants in the earth, because Taurus is an earthy sign, and he <is in> no way essentially fortified so as to do there any good, and being naturally evil, unless the good aspects of the fortunes do prevent and alter his influence; he shall also cause caterpillars, worms, and such kind of creatures as shall destroy the fruits of the earth; also tribulations, and sorrows in the earth, destruction of houses, cities and towns, also earthquakes, chiefly southward[1] and in those places subject unto Taurus.

Moreover, if Saturn is Lord of the Year, and located in Taurus, he signifies wars, scarcity and famine, or a want of such things as are produced out of the earth. And if he is impeded, he also denotes mortality, and that also to the great ones of the earth. If Mars and the Moon are joined either in conjunction or aspect with Saturn, in whatever sign it is, or whatever then ascends, they shall denote mortality and famine, or a scarcity and if they are joined to Mars, it signifies trouble and vexation to the King and chief rulers; also quarrels and wars in the southern parts. If he is then retrograde, he denotes destructions and violence generally over all the region; wars and bloodshed, especially if he is in the tenth, for then it shall be more universal; also mischief and damage to children and young men. But if he beholds the Ascendant and is direct, the evil shall not be so great and general; If he is cadent from the Ascendant or in aspect therewith, and is direct or beheld of Mars, <then> the evil is thereby still declared not to be so great. But if he is retrograde and impeded by Mars, he denotes destruction to the fruits of the earth and mortalities, according to the nature of the sign he is in.

[Saturn Lord of the year and in Gemini]

When Saturn is Lord of the Year and in Gemini, and in an angle direct, he stirs up many great and high western winds and causes very sharp cold weather in winter according to the nature and quality of the climate; the birds of the air shall suffer detriment of which there shall be a scarcity; also men shall be afflicted with cold and dry diseases commixed with heat and moisture, and men shall be liars, contentious and shedders of blood; there shall be much frost in winter, and in summer corruption of air, thunder, lightning and rain. If he is retrograde, <then> dissentions and discords shall happen between kings, nobles and great men; also during that Revolution they shall be in great fear of death; it signifies also earthquakes and these towards the western parts. and if he is remote from an angle,[2] he signifies eastern as well as western winds, and

[1] NOTE BY RAMESEY: because *Taurus* is Southern sign, *etc.*
[2] *I.e.* in a cadent of an angle

abundance of cold, and men shall suffer many changes. So also, judge they shall be if Saturn is then retrograde and that there shall be many infirmities through winds, storms, unnatural dews and rains. But if he is cadent and not beholding the Ascendant and is direct, these things shall happen in the sign in which Saturn then is, and shall cause many southern and southwest winds.

Also if Saturn is in the fourth house in Gemini or its triplicity, and <is> Lord of the Year, or if he is not Lord of the Year, yet if he is in aspect of the Lord of the Ascendant, he signifies that in the western parts during that Revolution many men shall die through earthquakes. If he is in aspect with the Lord of the tenth, <then> there shall be many controversies and dissentions about rule and government, and the power and right of one another; also many inundations, and abundance of <and> overflowing of waters,[1] by which the fruits of the earth shall be damnified.

[*Saturn* Lord of the year and having northern latitude in *Gemini*] Again, <if> Saturn has northern latitude, there shall be many grievous high winds, corrupt, foggy dark air and earthquakes, and these chiefly in the western parts and places subject to Gemini.

[If he is southern] But, if he is southern latitude, there will be a hot and dry air, mortality, and little or no rain.

[Oriental] If he is oriental, he denotes infirmities and sickness, also trouble to the grandees of the earth, and nobles of those regions under Gemini.

[Occidental] So if he is occidental, there shall be a very dry air, and little or no rain, etc.

[Saturn Lord of the Year and in Cancer]

Again, if Saturn is in Cancer in any Revolution and Lord of the Year, there shall be an increase and abundance of water, fish and locusts[2] and such worms and creeping creatures as are destructive to fruits, and are engendered by immoderate rain with which the year shall abound, as also with fishes; and if Mars behold him not, there shall be grievous and terrible cold weather; and many infirmities in those places under the sign wherein Saturn is, as also under the signs in square and opposition to him, and they shall be such diseases as

[1] *I.e.* floods
[2] NOTE BY RAMESEY: or caterpillars rather in our country

shall be of the nature of the sign he possesses, and if he is retrograde, let the King have a care of death, or some prime and chief ruler during that Revolution: and if Mars behold him with any malevolent aspect, it signifies mortalities to the aforesaid places and many evils and mischief.

And if Saturn beholds not the Ascendant, there shall be much cold, rain and dew. If he is direct, the evil shall not be so bad, except <if> then the Moon is in the Ascendant, for that signifies the evil shall fall on the King or chief rulers of the region in which the Revolution is, if not death. If he is retrograde, and beheld of Mars, it signifies death and mortality in those regions aforesaid. If he is cadent, not beholding the Ascendant, and is direct and Mars cadent from him, it signifies that men shall be secure and safe, and so much the more assured will this be if he is past the first fifteen degrees of the sign; yet shall there be infirmities in the regions and places subject unto the said sign. If he is retrograde and beheld of Mars, and neither of them in the aspects of the fortunes, <then> many tribulations and troubles shall be incident unto those regions, also abundance of rain and cold weather, shipwrecks and disasters by sea, and much danger to navigators, and such as make voyages; also death to fish, and the creatures lying in the sea and other waters.

[*Saturn* in *Cancer* and having northern latitude] If that Saturn is in Cancer having northern latitude, he denotes a scarcity of waters, and a drought of fountains and rivers, and but little rain.

[Southern] Also, if he is southern men shall labour and take much pain in their trades, but shall gain little or nothing thereby.

[Oriental] If he is oriental, he denotes dark, thick and obscure unwholesome air, also in the winter time, grievous cold raw weather; and damage to fruits by northern winds.

[Occidental] If he is occidental, <he> also <denotes> much rain. And if he is retrograde the evil shall be augmented, and the King or rulers of the countries and nations under the sign wherein Saturn is, shall undergo grievous aspersions, reproaches and disgraces even equivalent to death it felt. But if he is direct, it will lessen and diminish the evil a little, for look how much your significator is fortified, and so much the less shall the evil signified be, and so much the more the good, *etc*. And this you will plainly see by what follows, if you have diligent respect to what shall is expressed, so as to ponder thoroughly the reason of every judgement, the which I would advise you to do, for then you

will be assuredly an expert philosopher; and be soon able to deliver judgement most rationally on any configuration of the heavens without recourse to your books; for, that astrologer whose brains remains in his library shall never come to the accomplishment of this science: but he that makes his library remain in his brains shall not err; *Et ille erit mihi amicus.*[1]

[Saturn Lord of the Year and in Leo]

But if Saturn is Lord of the year in any Revolution and in Leo, having northern latitude, he causes much rain and corruption of things both to the prejudice of great and small, rulers and people, <and> also brings to nought the designs and works of men's hands.

If he is oriental, he denotes many infirmities to the people of the climate under that Revolution: and if he is occidental, many mortalities and pestilences shall happen unto the people: and so much the more grievous will the evil and mischief be if he is <also> retrograde; less if direct.

[Saturn Lord of the Year and in Virgo]

Also if Saturn is in Virgo, and is Lord of the Year and northern, he signifies good, wholesome and sweet gales and blasts of wind, also convenient and seasonable gusts in harvest time: and if he is southern, there shall be a drought of fountains, and a scarcity of waters; but if he is oriental, the women that shall conceive during that Revolution shall miscarry by reason of wind or carnal copulation after conception: but if he is occidental, he causes acute and sharp fevers: and if he is retrograde, the King and rulers shall fear their enemies: but if he is direct, they shall not thus fear, but be provided for by them.

[Saturn Lord of the Year and in Libra]

Again if Saturn is in Libra, Lord of the Year <and> northern, he denotes a hot and dry air, and little or no rain during that Revolution, and a scarcity of waters:[2] And if he is southern, a good wholesome sweet air and no noisome blasts; and if he is oriental, men shall have a lustful inclination to women: but if he is occidental, he denotes infamy and disgrace which shall come of such doings: If he is retrograde, he signifies infirmities to servants and the viler sort

[1] Translation: And the former will be beloved to me
[2] *I.e.* drought

of people: And if he is direct, there shall be pretty plenty of the fruits of the earth, especially of barley, *etc*.

[Saturn Lord of the Year and in Scorpio]

Saturn Lord of the Year, in Scorpio, <and> northern signifies abundance of rain and increase of waters both in rivers and fountains; also that they shall be corrupt. And if he is southern, he shall denote a scarcity of provisions appertaining to the life of man, especially such as are produced by the earth. And if he is oriental, there shall be many dissentions, and quarrels amongst great men; but if occidental, he signifies destruction and trouble on the sea, also loss and damage to such as have their livelihood thereon. Also, if he is retrograde, pestilential diseases shall happen: but if direct, Babylon[1] shall be safe.

[Saturn Lord of the year and in Sagittarius]

Again, if Saturn is Lord of the Year, northern and in Sagittarius he denotes the increase of fountains and extremity of cold in winter according to the nature of the climate. If he is oriental, noble and rich men shall be put out of their countries and habitations. If he is occidental, there shall be many dissentions, quarrels and wars between kings and great men, also if he is retrograde, it shall go ill with all manner of men and their affairs and quarrels shall be amongst them. And if he is direct, travellers both by sea and land shall be in a good condition and successful.

[Saturn Lord of the Year and in Capricorn]

Moreover if Saturn is Lord of the Year, in Capricorn and northern, the air shall be temperate and healthy, and there shall be moderate and seasonable rains. But if he is southern or have southern latitude, in winter there will be dark, cloudy, cold weather. And if he is oriental, the state of great and noble men shall be but sad and troublesome; neither shall they agree with the common people. And if he is occidental, the fruits of the earth shall be wasted and consumed by and through extremity of heat and creeping things, as caterpillars and the like. And if he is retrograde, the common people shall be angry and fall out with one another. If direct, it signifies the good condition of great and noble men, that

[1] NOTE BY RAMESEY: as say some of the ancients

they shall carry themselves well towards all men, and that they shall delight in and love the law, and put it in execution.

[Saturn Lord of the Year and in Aquarius]

If Saturn is Lord of the Year, in Aquarius having northern latitude, he signifies much rain, frost and cold at times convenient, when southern, a scarcity of water in fountains and rivers. If he is oriental, then the common people shall obtain but few heritages and thrive but little. If he is occidental, he signifies much combustion. If he is retrograde, the evil is increased. And if direct, he denotes the death of such cattle as men ordinarily employ about their occasions.

[Saturn Lord of the Year and in Pisces]

Lastly, if Saturn is northern, Lord of the Year and in Pisces he signifies many great and tempestuous blasts of winds and that from north and grievous cold weather in winter. If he is southern, he denotes storms and tempests by sea and many shipwrecks, also hurt and loss to those that have their living and dependency on the sea or water. And if he is oriental, it signifies dissentions and discords amongst great and noble men, and also slaughter amongst them; but if he is occidental, the ignoble and baser sort of people shall exalt themselves above their superiors. And if he is retrograde, there shall be many dissentions, tribulations and discords amongst religious men and such as study divine matters; and if he is direct, men shall serve and worship God, *etc*.

Chapter XVI

Showing the significations of Jupiter, when he is Lord of the Year in any of the twelve signs

[Jupiter Lord of the Year in Aries]

We are now in order to descend to Jupiter, being the next planet under Saturn in the heavens, who if he is in Aries and Lord of the Year, he signifies an appearance of religion in the eastern parts, or that some new sect, or schism shall there arise; and men shall be observers and lovers of the laws, both moral and divine, and shall be given to good works. Also, he signifies much windy weather and that from the east or eastern parts; as also much cold and rain in winter, yet not so much as shall be hurtful, or cause any inundation; also, the fruits of the earth shall be plenteous and seasonably produced. And if he is then well dignified when he is Lord of the Year and in Aries, he signifies the prosperous and successful condition of those men, places, cities and countries subject unto him and the sign wherein he is; that they shall be merry and jovial and want nothing: the like also to the common people in general, and that they shall love their superiors; but if he is impeded and weak, judge the contrary.

Also, if Jupiter is in human signs or fiery signs in any Revolution and Lord of the Year, you are to know[1] that he signifies great and noble men shall be dejected and perplexed, molested and afflicted, and <they> shall sustain many losses and disgraces according to the nature of the affliction, and these shall chiefly be incident to the regions and places subject unto him and the sign in which he is located, as also the place for which the figure of the Revolution is erected; but if he is strong, judge the contrary. Also, if he is strong and well placed or accidentally aspected by any of the other fortunate planets[2] in earthy or watery signs, he shall denote good to all such things as are thereby signified; as the fruits of the earth and seeds if in earthy signs, also fishes and such things as appertain to water, if in watery signs, *e.g.* as navigators and such as have their living out of the sea; they shall make good voyages and that safely and with security. But if he is weak, you may judge danger by shipwreck, tedious and unprofitable voyages and the like. And so contrariwise, in earthy signs when he is weak and afflicted, he denotes a scarcity of grain, fruits and seeds,

[1] NOTE BY RAMESEY: if he is weak
[2] NOTE BY RAMESEY: which you have heard may sometimes accidentally be fortunes

and that the earth shall be afflicted with barrenness, according to the nature of the planet or planets assisting him, *etc*.

[Jupiter Lord of the Year in Taurus]

Jupiter in Taurus, Lord of the Year and well dignified or assisted by adjuvant planets, shall denote fertility and the good condition of the fruits of the earth; and that there shall be a temperate and good air; men shall delight in the husbandry and manuring of the ground, and shall profit thereby. The King also, and the rulers or great and noble men, shall do well to the people and encourage them, and do them justice and equity; and again, the people shall love, honour, and respect their superiors. There shall also be sufficient and moderate rain, and sweet southern winds; and all things signified by Jupiter shall chiefly be manifest in the southern parts and those places subject to Taurus. But if he is weak and afflicted, judge the contrary and judge the nature thereof from the significator afflicting, as you have been often taught before.

But you are ever to remember this general rule, which I would also have you observe and take notice of in all the other planets, that although Jupiter does in Taurus signify good when he is well disposed, he being naturally good in himself, yet he does not effect it so powerfully or so fully as when he is in Aries; for he has therein both triplicity and term; but in Taurus only term, and in Sagittarius more power than in Aries to effect what he denotes; for therein he has house, triplicity and term. For by how much the stronger essentially a planet is, <then> by so much his power is increased; and so on the contrary, when he is debilitated, *etc*. This I say; I would have you still remember what you have already heard, as also, in what follows and in all the other planets.

[Jupiter Lord of the Year in Gemini]

If Jupiter is Lord of the Year in Gemini, well dignified and in some aspects of the malevolents, <then> men shall be perplexed with extreme warm winds. And if he is in aspect with Mars, many casualties shall be incident unto them through thunder and lightning. But if he is aspected with Saturn, he denotes corruption of air; and if other testimonies concur, pestilential air and diseases through corruption of blood are to be feared. But if you see him free from any aspect of the malevolents, yet he shall not denote very pleasant air, <but> many sudden gusts of winds and storms of rain, which shall be somewhat destructive to the fruits of the earth and not pleasant unto men. For it is certain, that when Jupiter is in Gemini, if he does no hurt, he does as little good, or rather none at all, especially if retrograde, weak or afflicted.

[Jupiter Lord of the Year in Cancer]

When Jupiter is in Cancer, and Lord of the Year, the people and nobles shall be in a most prosperous and good condition; <they> shall live credibly in honour and esteem, the air shall be pleasant and healthy, the earth fruitful, and the fruit wholesome and good. There shall be no danger by sea, but men shall make prosperous and successful voyages; rain shall fall reasonably and moderately, the winds also shall be temperate and calm, if other testimonies also agree therewith. But if he is in *Cancer* and weak, the year will not be altogether as happy as you have heard. Yet you are to know, that if he is so aspected and afflicted that his sweet influence of doing good is lessened, yet will he not do any mischief when he is in any Revolution of the Years of the World located in *Cancer*.

[Jupiter Lord of the Year in Leo]

Jupiter, Lord of the Year in Leo, denotes high winds and cold weather in winter; also much rain and tempests, even to the blowing up trees by the roots. Yet there shall be a clear and wholesome air towards the latter end of winter, in the spring abundance of rain, a drought of fountains, and a scarcity of water in rivers; and lastly, in autumn, you will be sure of a plentiful and good harvest, yet many people shall be troubled with unusual coughs, *etc*.

[Jupiter Lord of the Year in Virgo]

If he is Lord of the Year and in Virgo, free from the malevolent aspects of the infortunes, men shall be sociable and love one another, and delight in husbandry and manuring of the earth; the fruits shall be plentiful, but soon corrupt, also seeds shall come to good; many southerly winds and those sometimes obnoxious, *etc*. But if he is afflicted in this sign, he will not be of sufficient force and efficacy to affect the good he naturally would perform.

[Jupiter Lord of the Year in Libra]

Also, if Jupiter is in Libra in an annual Revolution and Lord of the Year, well aspected and placed, he shall manifest his effects chiefly in the air, which shall generally be temperate and wholesome, <with> many warm winds, and pleasant showers for the production of the fruits of the earth, which shall be good and pleasant. Men generally shall be healthy also and love one another. If he is beheld by the malevolent aspect of Mars, there shall be much thunder and lightning in summer; and in the western parts, some hurt thereby. If <Jupiter is

beheld> by Saturn, the air shall sometimes be perplexed with unwholesome fogs and mists.

[Jupiter Lord of the Year in Scorpio]

Again, Jupiter in Scorpio, denotes a good clear air and thin clouds if he is Lord of the Year and not afflicted; the year shall be plentiful, many seasonable and sweet showers or rain shall fall, hot weather may be expected in summer, but very cold in winter, and thick clouds; the air shall be healthy, and there shall be many northern winds; also the sea shall be free from misfortune; *i.e.* shipwrecks, wars, and the like. But if you find him retrograde and in square or opposition of Saturn or Mars, <then> judge the contrary to what has been said.

[Jupiter Lord of the Year in Sagittarius]

Moreover, if Jupiter is in Sagittarius, he denotes a temperate air in the beginning of winter, but in the end thereof great cold, but few or no high winds; also much snow and frost in the spring, insomuch that the fruits of the earth shall be much damnified thereby, for many of them shall be nipped in the bud and blasted. And if his latitude is northern, he signifies little rain, but a most temperate good air; if southern, a turbulent air, and many great gusts of wind. If he is oriental, noble and rich men shall be in a good and joyful condition; if occidental, they shall be raised to dignity and renown; if retrograde, it shall not be safe travelling or voyaging by sea; but if direct, judge them to be safe and free from any danger that voyage by sea; judge also, that fish, and such creatures as delight in waters shall increase, *etc*.

[Jupiter Lord of the Year in Capricorn]

In Capricorn, if he is Lord of the Year, Jupiter does not promise much good weather. Indeed, he will be the author of much mischief. But according to his position and the aspects of other planets unto him you are to judge. For if he is well aspected and free from retrogradation and other impediments, he promises a plentiful year *quo ad Capax*, yet no extraordinary abundance, but sufficient; also a pleasant air, many great southern winds; success and profit to the common people, *etc*, But if you find him afflicted by their malevolent aspects, and ill placed, judge the contrary.

[Jupiter Lord of the Year in Aquarius]

But if Jupiter is in Aquarius and Lord of the Year, also unafflicted and well placed, judge the year to be temperate and seasonable, for the most part a temperate air, pleasant showers, *etc*. But if you find him afflicted, judge the contrary, *i.e.* much hurt and damage by high winds, rain, and snow, etc.

[Jupiter Lord of the Year in Pisces]

Lastly, if Jupiter is Lord of the Year and in Pisces, the air shall be wholesome, clear and good, a plentiful year, seasonable showers, and success to all those that navigate and negotiate by sea, abundance of fish, *etc*. But if he is afflicted, he shall denote much thunder and rain.

Chapter XVII

Showing the significations of Mars, when he is Lord of the Year in any of the twelve signs

[Mars Lord of the Year in Aries and afflicted]

In the next place you see Mars follows, who is next under Jupiter and therefore now to be treated of. Wherefore, if he is Lord of the Year and in Aries, he signifies many great and high winds and various mutations in the air, in the Eastern parts especially. He signifies also little or no rain and men shall have pain in their eyes, quarrels, dissentions and debates amongst men, especially in the eastern parts, and such places and cities subject to Aries, and that kings shall disagree amongst themselves and fight. But understand this is when he is maliciously aspected of Saturn, or any other infortune.

[Free from affliction.] But if he is free from their affliction, as also <free from> retrogradation and combustion; the common people in that Revolution, as also those subject unto Aries, shall be in a happy and good condition, shall prosper and overcome all their enemies, the air shall be temperate, and the year fruitful, and there shall be much plenty chiefly if he is then Lord of the Ascendant; and men shall generally be joyful and merry, as having no other cause.

[Northern] And if he has northern latitude, he notes little or no rain, and a hot air.

[Southern] If he has southern latitude, he signifies much thunder and lightning.

[Oriental] Also, if he is oriental, <he denotes> wars and discords amongst noble, great and rich men, or such as are the grandees of the earth.

[Occidental] But if he is occidental, many fears and troubles shall fall upon men, as also discords and contentions.

[Retrograde] Again, if he is retrograde, men shall be perplexed with many infirmities in many parts of their body, but especially in their eyes.

[Direct] But if direct and combust, or otherwise impeded, men shall be hypocritical, clothed in sheep's clothing, but shall inwardly be ravening wolves.

[Mars Lord of the Year in Taurus]

Also, if Mars is Lord of the Year in any Revolution and in Taurus, he denotes many great southern winds and blasts; very hurtful and destructive to the fruits of the earth, by reason sudden heats will follow thereupon there shall also be many showers of rain, and much thunder and lightning; death to greater cattle and women, or at least many tribulations and crosses unto them; also the year shall not be fruitful, nor healthful, the fruits shall be blasted, and rotten, and the seeds of the earth destroyed.

[If he has north latitude] And if he has north latitude, he signifies much rain, and somewhat the more good unto the herbs and fruits of the earth.

[South latitude] But if south latitude, he denotes many gusts of wind and blasts (as you have heard) and destruction to the fruits of the earth.

[Oriental] If he is oriental, there shall be peace in the southern and western parts.

[Occidental & Direct] And if occidental, he signifies much death, and many infirmities, especially to women, and that they shall be hated if he is direct and otherwise impeded.

[Retrograde] But if he is retrograde, many children and young people shall die during the time of that Revolution.

[Mars Lord of the Year in Gemini]

But if Mars is Lord of the Year and in Gemini, many casualties and damage shall befall men through thunder, and lightning, and little rain, or through the want thereof, also by excess of heat; there shall also be debates and contentions, thefts and robberies in the northern and western parts; the King or chief rulers shall be exalted and overcome their enemies; there shall be much grief of the ears, or inflammations and pustules which shall be very offensive and troublesome to men.

[If have north or south latitude] And if he has north latitude, he signifies much rain; but if his latitude is south, there shall be a drought of fountains, and scarcity of water.

[Oriental] If oriental, he causes many infirmities, pustules, scabs, and breakings out in the skin.

[Occidental] and if occidental, he signifies much trouble and anxiety to lawyers, scribes, merchants and judges; and that some of them shall run away by reason of their injustice, extortion and cheating tricks.

[Direct.] Again, if he be Direct, en shall be blabs of their tongues, and divulge both their own and others secrets, committed to their charge;

[Retrograde] and when he is retrograde, religious men, or such as take such kind of functions on them, shall clash, disagree and contend upon some nice points.

[Mars Lord of the Year in Cancer]

Again, if Mars in any annual Revolution of the world is Lord of the Year in Cancer, he shall signify frequent shipwrecks by reason of sudden blasts of wind; also dissentions and quarrels in the western and northwest parts, and that men shall suffer much damage under taxations; many infirmities also are threatened, fevers, pains and infirmities in the throat and breast; the air shall be grievous and contagious, and a want of rain; also the year shall be turbulent and dangerous, many cattle, especially horses shall die; the fruits of the earth generally shall be wanting, and there shall be a palpable scarcity thereof.

[Northern] And if his latitude is northern, there shall be grievous sharp cold weather in winter and a drought of fountains.

[Southern] Also, if he has southern latitude, <there shall be> many noisome gusts of wind; very destructive to trees and fruits.

[Oriental] If he is oriental, there shall be a death or mortality amongst such creatures as are kept upon commons, and in the open fields.

[Occidental] When occidental, the common people shall be very careful and industrious in their ordinary employments and negotiations.

[Direct] And if it is direct, the air shall be healthy and pleasant. But if he is retrograde, men shall be lascivious, and study how they may opportunely commit adulteries and fornications.

[Mars Lord of the Year in Leo]

Yet again, if Mars is Lord of the year and in Leo, he signifies wars, contentions, and discords, and a scarcity of provisions, and the fruits of the earth, in the Eastern parts especially; also death amongst men, and that chiefly to those of younger years.

[If he has north latitude] And if he has northern latitude, there shall be a scarcity of waters.

[If south] But if he is southern, there shall be no want thereof.

[Oriental] If oriental, damage to such beasts as are useful to mankind, especially the greater sort; occidental, fish, and such creatures as inhabit the water shall be destroyed and die.

[Retrograde] If he is retrograde, loss and detriment shall be to the great and rich men of the earth.

[Direct] And if he is direct, many great western winds, and ships shall be safe and secure at sea.

[Mars Lord of the Year in Virgo]

Moreover, if Mars is in Virgo and Lord of the Year, he denotes war and effusion of blood in the northern parts; also pains and grief in the eyes, plenty of provision and fruits of the earth, death to many women, *etc*.

[If northern] And if he is northern, he denotes damage to fruits and seeds; also infirmities to men's bodies.

[Southern] If southern, <it denotes> success to the fruits, *etc*.

[Oriental] If oriental, <he denotes> the death of old men.

[Occidental] If occidental, he denotes great and tempestuous winds.

[Direct] If direct, he denotes the good and prosperity of rich and great men.

[Retrograde] If retrograde, wars shall happen amongst men.

[Mars Lord of the Year in Libra]

When Mars is Lord of the Year and in Libra, he signifies vehement and great winds, infirmities and mortalities, and more especially to men than women; also winds, rain and clouds, also mists, and those chiefly southward, and infirmities and mortalities; a scarcity of the fruits of the earth, corn and wine, many sackings and robberies, quarrels, dissentions and discords amongst men, terrors, fears and tribulations.

[Northern] And if he has northern latitude, there shall be many thundering and lightnings.

[Southern] If southern, <he denotes> many infirmities amongst men, especially on the left side.

[Oriental] And if he is oriental, he signifies wars and dissentions amongst rich and noble men.

[Occidental] If occidental, <he signifies> rich, noble and great men shall be safe and secure.

[Retrograde] If retrograde, <he signifies> sickness shall be incident to noble, great, rich men and judges.

[Direct] If direct, <he signifies> it will not be so bad with them.

[Mars Lord of the Year in Scorpio]

Again, when Mars is Lord of the Year and accidentally located in Scorpio, he signifies much misty and cloudy weather, also much cold in winter, and very excessive heat and intemperate air in summer, for which cause the fruits of the earth shall be much damnified, as also the herbs and seeds shall be much hurt; men shall be molested with pains and grief in the eyes, thefts and robberies, quarrels and debates, as also deceits and frauds, and a scarcity of fruits and provisions.

[Northern] Also, if he is northern, there shall be a scarcity of water.

[Southern] If <he is> southern, <he denotes> abundance of water.

[Oriental] If oriental, <he signifies> many infirmities shall be incident to man, especially in the lower and secret parts, if other testimonies concur.

[Occidental] If occidental, <he signifies> small piety among men.

[Retrograde] If retrograde, he denotes many tribulations, fears and troubles.

[Direct] If direct, <he denotes> things will be so much the better.

[Mars Lord of the Year in Sagittarius]

Also, Mars in Sagittarius, if he is Lord of the Year, he signifies wars shall happen in the eastern parts; also damage and mischief unto the inhabitants of those parts, and the regions subject to the sign Sagittarius; death, infirmities, coughs and infirmities in the eyes, as also in the loins and back; little or no rain, and extreme cold weather in winter, as also the spring, so that the fruits of trees shall be blasted and nipped; also plants, herbs and seeds shall be very much damnified, and the year generally shall be scarce and indigent of provisions, also honey shall not be plentiful; for by reason of the scarcity of herbs, bees shall many of them be destroyed. And if therein he is well aspected and free from the malevolent aspects of the infortunes, all such as bear arms, or have any relation thereunto of what degree so ever, shall be in good condition, fortunate and successful.

[If strong] Some of the ancients with *Albumasar*[1] say, that if Mars is in the last fifteen degrees of Sagittarius, and Lord of the Year in any Revolution; or in any human sign, he denotes wars, tumults and insurrections of the people against their king and superiors, sudden death, fevers both tertian, quartan, and pestilential, and many other infirmities; robberies, sackings and spoiling, bloodshed, fire and sword, and lightnings.

[If weak] And if he is unfortunately aspected by the malevolents, and otherwise also debilitated, he signifies all these things you have now heard, but more mischievously, unless the benevolent aspects of Jupiter prevent and contradict his fury.

[Northern] If his latitude is northern, he signifies the air shall be good, pleasant and temperate.

[1] Abu Ma'shār

[Southern] If southern, <he signifies> merchants and trades-men shall be on the thriving and gaining hand.

[Oriental] If he is oriental, he denotes peace, quietness and security, and no war.

[Occidental] Occidental, <he denotes> the safety of trees, and much fruit.

[Retrograde] And if retrograde, he denotes coughs, and pains in the hinder part of the head and neck, also in the thighs.

[Direct] If direct, <he denotes> a death of mortality amongst cattle.

[Mars Lord of the Year in Capricorn]

Again, if Mars is Lord of the Year in any Revolution and located in Capricorn, he denotes wars, tribulation and slaughter to young men, perplexities of fears to the eastern parts; also rain in due season, and that moderate, plenty of all provisions, and a fruitful and plentiful year.

[North latitude] And if he has north latitude, he signifies much snow in those parts where it is usual and requisite.

[Southern] If he has southern latitude, he denotes a close, hot air.

[Oriental] If oriental, let the Roman Emperor have a care of a stab, and so much the more assured will this be if the Moon be in the eighth house, or joined by body or aspect to the Lord thereof, or joined to Mars in any of the angles, or indeed any other house; especially in the eighth, or be beheld by the square or opposition of the Lord of the eighth; and the more assuredly will this be, and you may be confident thereof, if there is mutual reception also between them, or either of them, and the Lord of the eighth; for if then Jupiter prevent not by his benevolent beams, and cast his aspect unto Mars or the Moon, he will not escape with life that Revolution, unless God miraculously shows his infinite mercy towards him.

[Occidental] If he is occidental, <he signifies> blotches, boils, and such like, shall molest the bodies of men.

[Direct] If direct, <he signifies> abundance of plenty is promised during that Revolution.

[Retrograde] If retrograde, <he denotes> want, scarcity and penury.

[Mars Lord of the Year in Aquarius]

Moreover, if Mars is in Aquarius and Lord of the Year, tribulation and trouble is threatened to men during that Revolution; abundance of rain, snow and cold weather in winter and such times as it is usual; a probability of degrading and unthroning kings and great Hogens of the times, in those places for which the Revolution of the year is; a scarcity and want of provisions and fruits of the earth, especially in the western parts. But if he is beheld then by Venus, or the Lord of the Ascendant, and she is then also northern, the spring shall be good and seasonable.

[Northern] And if he is northern, <he denotes> much snow and cold hard weather in winter.

[Southern] If southern, <he denotes> much hot weather, but a thick, obscure, muddy air.

[Oriental] If he is oriental, it shall be well with great, noble, and rich men, and they shall be jovial, and merry.

[Occidental] If occidental, it will not be so good <for them>.

[Retrograde] But if he is retrograde, he denotes very hot weather and detriment to trees and their fruits by reason thereof.

[Direct] If direct, <he denotes> there shall be many caterpillars and such like creatures that shall destroy trees, especially if then the Dragons head is also in this sign, or in Gemini.

[Mars Lord of the Year in Pisces]

Lastly, if Mars is Lord of the Year and in Pisces, he signifies much snow and rain; also destruction to fish and such creatures as live in the water. For men shall catch many during that Revolution; the slaying and massacring of kings and great men, scarcity of provisions, and the fruits of the earth, and generally it shall be turbulent and hard year both for man and beast. And if Venus beholds the Ascendant, there shall be much thunder and lightning, also much death and mortality amongst men, and grief and pains in their eyes.

[Northern] And if Mars is northern, the air shall be good, pleasant and healthy.

[Southern] And if he is southern, there shall be many caterpillars and locusts in such places as shall be natural for them and such like noisome creatures, but they shall not do much hurt.

[Oriental] If he is oriental, he signifies the slaughter of rich and great men.

[Occidental] If occidental, many infirmities shall fall on servants, and the inferior sort of people.

[Direct] And if he is direct, they shall be safe and in health; also sheep and small cattle shall be in good conditions.

[Retrograde] If retrograde, the good condition and state of those that follow trading is also promised, who shall gain and profit.

Chapter XVIII

Containing the accidents signified by the Sun when he is Lord of the Year in any of the twelve signs

Labour but to understand the nature of every planet and sign, and to distinguish exactly every ones strength and fortitudes from his debilities, and then by observing the reasons of what has been already said in these three forgoing Chapters, in handling the significations of these superior planets you may soon know how to understand the signification of the Sun in every sign; whenever he is Lord of the Year, and judge of them without any further instruction.

[The Sun Lord of the Year in Aries free from affliction]

Yet thus much I shall say; If the Sun is Lord of the Year in Aries, free from the malevolent aspects of the infortunes, it shall be well with the common people; the year shall be fruitful and successful unto them, as also to great, noble and rich men, kings and the grandees of the earth, and that they shall be fortunate in honour, and shall overcome their enemies, be gracious and loving to their people and shall do them justice, *etc*.

[The Sun Lord of the Year in Aries, weak or afflicted[1]]

But if he is in Aries afflicted and impeded, judge the contrary. Yet know that whatever he signifies, whether good or evil in Aries or its triplicity, shall chiefly happen in and to those parts subject unto the sign and their cities and towns, and more particularly to the eastern parts thereof; so understand of the rest of the signs when he or indeed any of the other planets are located in them or in any triplicity.

[1] I think it would be very difficult for the Sun to be weak unless it happens to fall cadent to an angle and the ascendant, in a 'bad' house, joined to the nodes of the Moon, and/or afflicted by strong malefics in an angle.

[The Sun Lord of the Year in Taurus]

When in any annual Revolution you find the Sun Lord of the year and in Taurus, you shall judge the state of both rich and poor, great and small, noble and vile to be but «so so», although he is no wise afflicted by the malevolent beams of the infortunes; for in Taurus he has no manner of dignity, but is wholly peregrine and weak;[1] the fruits of the earth also shall not be very plentiful, especially if he is afflicted; and you must still remember, as you have been sufficiently taught before, that according to the nature and quality of the affliction you are to judge damage or detriment to such things as are signified by the Sun, and that they shall chiefly be incident to those places subject unto Taurus, and in the southern parts of those places.

[The Sun Lord of the Year in Gemini][2]

If the *Sun* is Lord of the Year and in Gemini, if he is well aspected by the fortunes, judge success, health and good[3] to the commons, and year in general, fruits of the earth, nobles, rich and great men, and that these shall chiefly be incident to the regions and cities subject unto Gemini, and the western parts; but if he be afflicted, judge also the affliction accordingly by the nature and signification of the afflicting planet, *etc*.

[The Sun Lord of the Year in Cancer]

If he is in Cancer or its triplicity, judge the good or evil signified by him[4] to happen to the northern parts of those places, cities, regions and kingdoms signified or ruled by the signs wherein he is. This you have had often reiterated. I do it not through forgetfulness or carelessness, but through a willingness and an earnest desire <that> the rules may be easily apprehended and retained by the young students, for whose sakes only I did undertake these my labours. For I doubt not but <that> thereby they will soon be enabled to give a probable judgement upon any position of the heavens, without the help of any book, when they have well pondered, as I have often said, the rules of art and the reasons thereof.

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[1] He would be weak unless the Moon or Venus applies to the Sun out of some dignity of their own while in a place that is at least two of his minor dignities. They would then commit their dispositions and virtue to him which he would receive giving him 'accidental' dignity!
[2] Another impossibility
[3] NOTE BY RAMESEY: according to the nature and accidental significations and the adjuvant planets or planet.
[4] NOTE BY RAMESEY: according to the natures of the Planets afflicting or assisting him.

[The Sun Lord of the Year in Leo]

Again, if the Sun is Lord of the Year and in Leo, it shall be well with the grandees of the earth and people in general; the fruits of the earth shall be plentiful, *etc*. For you must know <that> the Sun in Leo is very potent and strong by being in his own house, unless he is afflicted at that time by the malevolent aspects of the infortunes, and then according to their mischievous power you are to judge the misfortune and detriment of such things as they shall naturally or accidentally signify, *etc*.

In the fourth Chapter of the second Book of this volume, you have heard the Sun has no latitude, neither can it be oriental,[1] occidental, stationary, retrograde or combust. Therefore, if you but remember to judge according to his strength essential and accidental in all the other subsequent signs, as you have heard the method before, this shall suffice to be said of the significations of the Sun when he is Lord of the Year and located in any of the twelve signs of heaven. Wherefore let us proceed to the significations of Venus when she is Lady of the Year and so posited.

[1] The Sun could not be oriental or occidental of itself of course. But, it could be oriental or occidental according to the quarter of the circle it fell in. From the ascendant to the 10th and from the 7th to the 4th were oriental quarters and masculine, diurnal planets had accidental strength in them!

Chapter XIX

Of the things signified by Venus when she is Lady of the Year and in any of the twelve signs

Little will it avail you to observe the latitudes of the three inferior planets in this manner of judgement, as you have heard of the superiors, as say most of the ancients. And truly, in this I do agree with them[1] for oftentimes we shall find the rules in the inferior planets vary and prove false by reason of their swift motion and frequent variations but in the superior seldom or never. This I thought good to prefix before our discourse of the inferior planets that it might not seem strange to the diligent enquirer we follow not the same method in these as in the former.

[Venus Lady of the Year in Aries]

When Venus then is Lady of the year and in Aries in any annual Revolution, well aspected and in configuration of none of the malevolents, neither retrograde nor combust, the air shall be temperate, the earth fruitful, men in general successful, shall thrive, be merry and delight in all pleasant recreations; it shall also be well with great and noble men, and with the smaller sort of cattle, men shall be peaceably given, and many pleasant moderate showers of rain shall fall, and generally there shall be plenty of provisions, and these shall chiefly be in the eastern parts, and those cities, regions and countries subject unto Aries.

[Note]

But to speak the truth, I see no reason at all why Venus should occasion so much good in Aries, it being a sign wherein she suffers detriment and affliction, although no wise aspected by the malevolents, and although she is naturally of herself fortunate and good; yet it will not follow, I conceive, that she is of the same power to effect good when she is weak and impotent as when she is strong; for she can promise no more than this you have heard, when she is well dignified and in Taurus or Libra which are her own houses, and wherein she is

[1] NOTE BY RAMESEY: though not in many other of their tenets, especially in their rules in the last Chapter, where they would teach the significations of the Sun in the 12 signs in Annual Revolutions, when it is impossible for him at such a time to be in any other sign then Aries; and if the judgement be half yearly, or quarterly in Libra, Cancer, or Capricorn, he must needs be but in no other.

essentially strong and dignified. A poor weak fellow in another man's power and constraint without arms, there is no man but knows, is not so able to rescue or assist his friend as one that is strong, at liberty, and a good sword, or rapier at his command.

Wherefore I must needs dissent from the ancients in this point; for it is not the nature of a planet simply that must be the ground on which we must judge good or bad, for then Jupiter or Venus shall never be causers of mischief in whatever house or sign they are placed; the which to affirm were ridiculous and very erroneous, but this you have already sufficiently heard cleared. I should therefore say when any benevolent planet is thus posited in any sign wherein he suffers detriment or any other affliction, that the evil threatened will not be altogether so bad as was likely, because the benevolence of the planet does contradict it; nor the good altogether so effectual, by reason the planet signifying it, is in detriment or otherwise afflicted. Therefore, in such positions as are these, let not the rules of the ancients and tradition, lead you wholly beyond the bonds of reason and sense for, thereby you shall not avoid rendering yourself irrational, weak and senseless.[1]

[Venus Lady of the Year in Taurus]

Venus in Taurus <and> Lady of the Year denotes prosperity, health and gladness unto all men in general under that Revolution, and in those places subject unto Taurus; especially in the Southern parts; plenty of provision, and the fruits of the earth, pleasant wholesome air and moderate showers and blasts of wind, safety to women with child, and also to all cattle for the use of man, especially the greater sort; and the year generally happy.

[Note]

But it will not be altogether so good if she is impeded, retrograde, combust or the like; still remember that if she or any other planet is much afflicted, little good, or much evil is promised; if much assisted, the contrary; according to the signification and nature of your significator, and the impediment and affliction, or assistance and strength thereof.

[1] Again, Ramesey takes the liberty to say that this is a doctrine that all ancients agreed to! This is quite a mistake and again I would like to know to which ancients he is referring.

[Venus Lady of the Year in Gemini]

Also, if Venus is in Gemini and Lady of the Year, well aspected of the fortunes and free from retrogradation, impediments, combustion and other such like impediments and the aspects of the malevolents; the bodies of men shall be healthy, safe and sound; the air temperate, good and wholesome; the fruits pleasant, profitable and plentiful; and the year generally happy, fortunate and successful. But if she is afflicted by the malevolents, or otherwise impeded, the contrary may you judge, or so fare as shall be agreeable to reason, remembering your former rules.

[Venus Lady of the Year in Cancer]

Again, if Venus is Lady of the Year and in Cancer in the like manner free from impediment and well aspected or accidentally dignified, the fruits of the earth shall be plentiful, the sea safe and free from many usual piracies and shipwrecks, many comfortable, pleasant, necessary showers, and men shall generally be healthy, successful and prosperous. But if she is afflicted it will not be so well, by so much as she is afflicted, *etc*.

[Venus Lady of the Year in Leo]

Moreover, if she is Lady of the Year and strong or accidentally dignified and in Leo, many diseases, wars and discords shall be abated and taken away; also men shall delight themselves in such things and recreations as are of the nature of Venus. But if she is weak, impeded or afflicted, it will not be so well.

[Venus Lady of the Year in Virgo]

And if she is in Virgo and well dignified as above said, the year, as say the ancients, shall be fruitful, and plenty of all things of the earth is thereby promised, safety also to seeds and grain, and that men shall generally be healthful.

I should judge that the year would not be very scarce, because the Lady of the Year is Venus one of the most fortunate planets, nor very fruitful, or plentiful, because she is in her fall but so & so;[1] and indifferent both for plenty of fruits and health of body. But if she is afflicted, it will be so much the worse.

[Venus Lady of the Year in Libra]

Again if Venus is Lady of the year and in Libra, free from retrogradation, combustion and other impediments and aspects of the malevolents, although not at all beheld or assisted by the fortunes, yet shall the cities, regions and countries be safe that are under the power of Libra and in good condition; mankind also shall generally be healthful, and likewise the air; it shall be also temperate and pleasant, also fruitful and plentiful in everything; and the people shall be generally happy, and free from all thefts, rapines and robberies, and dissentions, troubles and discords; and if she is assisted by the benevolents it will be the better.

[Venus Lady of the Year in Scorpio]

But if she is Lady of the Year and free from all manner of impediment and in Scorpio, she shall cause a pure, good and thin pleasant air, but somewhat sharp, and shall lessen the heat of summer and cold of winter; as also diseases <decreased>, and increase provisions and fruits of the earth; and there shall be little or no filching and stealing; But although these be the rules of the ancients you are to remember she is herein in detriment,[2] judge you therefore according as you have been taught in the former rules.

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[1] Well, it would depend very much, on what it meant for a planet to be in its fall and if there are some, that are worse than others are! Abu Ma'shār wrote:
«There are differences in the humiliations of the stars as far as the damage is concerned:…As for Venus, it humiliates itself in Virgo, but it agrees with this sign owing to the feminine nature and besides almost everybody knows that Virgo means dancing, singing harmonies, lyres and other musical instruments and the search for marriage, all the things which are typical of Venus. Moreover, Venus has its humiliation in the 27th degree of Virgo, which is not far from Libra, its domicile; we can therefore say that it is similar to a worried and distressed man who briefly goes from distress to cheerfulness and joy.»
There were those of the opinion that not all humiliations or detriments were the same, *i.e.* some were worse than others were. A planet in its detriment or fall did not remove its authority; it corrupted or changed it and it was without honour there!

[2] She is in her detriment but it is also her triplicity. In Scorpio, she has the right of dominion but is corrupted Scorpio being of the nature of Mars!

[Venus Lady of the Year in Sagittarius]

Moreover if Venus is Lady of the Year and in Sagittarius, well dignified accidentally, she denotes peace and quietness amongst men in the western parts, also health of body and prosperity to men in general under that Revolution, and in those places subject to Sagittarius unless <she> is hindered by Mars, the earth shall be fruitful, and the winter somewhat abated of its cold; but if she is afflicted by Mars or any other way judge the contrary, or at least not so much good by the quantity of the evil afflicting.

[Venus Lady of the Year in Capricorn]

Also if she is in Capricorn free from all manner of impediments and is Lady of the Year, there shall during that Revolution be little or no war, thieving, pillaging, plundering or robbing; little rain in the eastern parts, and abundance of provision, and the earth shall be fruitful and the year generally successful. But if she is impeded, it will be nothing so well.

[Venus Lady of the Year in Aquarius]

Again if Venus is in Aquarius in any annual Revolution, and free from impediment, men shall be in a happy and <in> prosperous condition during that Revolution; and there shall be no abundance of rain nor snow, neither much cold in winter; the year shall be successful and plentiful, and people in a happy condition and prosperous if Mars work not the contrary.

[Venus Lady of the Year in Pisces]

Lastly, if Venus is in Pisces free from the malevolent aspects of the infortunes and Lady of the Year, there shall not be much cold weather in winter, nor much snow nor rain, but what shall be necessary and convenient, and that too in due season; the earth shall be fruitful, the year plentiful, and the sea quiet and safe from shipwrecks and pirates. But if she is afflicted, retrograde or combust, and beholding the Ascendant, she denotes thunders and lightnings; also death amongst men, and pains in the eyes, and generally, unless Mars hinder, they shall abound in all things that are produced by the earth.

Chapter XX

Of the significations of Mercury when he is Lord of the Year in any of the twelve signs

In the next place, we are to look what are the significations of Mercury, who is the second of the inferior planets, and the next under Venus.

[Mercury Lord of the Year in Aries]

Who if he is Lord of the year and posited in Aries, there shall be abundance of water and rain, and a scarcity of provisions in the western parts; he signifies also great winds, much dew, and many thin clouds, also death to young men and women.

Now because he is of that quality that he participates still of the nature of that planet in configuration with him, it is requisite we have respect thereunto; for with the fortunes he is good, with the infortunes bad, in his own nature indifferent, and <if> he is with the masculine planets a masculine planet and of that signification; with the feminine a feminine.

Wherefore if Mercury is joined to the Moon, either by body or aspect, it denotes plenty of fish; if to the Sun, plenty of wine, and the safety and prosperity of women, and so much the rather if Mars and Venus are then in conjunction or aspect with the Sun; and if Saturn is in the place of Mercury, he signifies very much rain and abundance of waters; but if Mars is only then with the Sun, he denotes pains in the eyes and much war and blood-shed.

[Mercury Lord of the Year in Taurus]

If Mercury is Lord of the Year and located in Taurus, he signifies many showers and plenty of waters, and a destruction of corn and the fruits of the earth through diversity and change of air; pains and infirmities in the eyes in the eastern parts and the death of great and noble men, unless Jupiter or Venus work the contrary by their benevolent aspects to him or to the Ascendant. But if Mars beholds the Ascendant, he signifies the death of cows, and the greater sort of cattle, especially in the southern parts.

[Mercury Lord of the Year in Gemini]

Also, if he is in Gemini and be Lord of the Year in any Revolution of the World, he denotes wars in those parts subject to the sign, much snow, and damage to the fruits of the earth, and plenty of wine. This is one of the mad rules of the ancients; I would fain know why not a plentiful year for everything else as well as wine if he is strong; for this is his own house; and if he is weak, how comes he to be so successful to vines and nothing else? They say also <that> he signifies pestilences and death, inflammations, swellings and eruptions; he denotes also much dew and moist air. I believe it should be a wholesome good air, and health and prosperity to the people in general. The ancients say, if Jupiter of the Sun behold the Ascendant of the Revolution, pestilence and sickness will be lessened, and that there will be a diminution of these evils, and men in the eastern parts shall be stronger and in a better and happier condition then before; it is clear to me all this will happen without their assistance, <if> Mercury is but free from impediment and the malevolent aspects of the infortunes when he is located in this sign. Reader, you may follow the ancients in everything they say if you will, and be a drone forever. For my part, I am absolutely resolved to the contrary, especially in these and such like whimsies of theirs.

[Mercury Lord of the Year in Cancer]

If Mercury is Lord of the Year in Cancer, he signifies slaughter and bloodshed in the western parts,[1] scarcity of provisions and the fruits of the earth, mischief and detriment to trees and seeds, many infirmities through rheums, defluxions and swellings, and those chiefly in the neck, throat, and breast, such as are squincies, kings-evil, obstructions and stuffings in the pectoral, through thick, gross, tough phlegm, unnatural swellings or hydropical humours in the legs. If he is joined by either body or aspect to Mars and Venus both together, he denotes the murdering and slaughtering of great and noble men, or perhaps of such as are rampant in authority in any nation for which your Revolution is made. But if Venus and the Moon are so joined to him, judge the contrary.

[1] NOTE BY RAMESEY: I believe it should be in the northwest parts; a little time and experience will soon decide the controversy

[Mercury Lord of the Year in Leo]

Also if he is in Leo and is Lord of the Year, he denotes excessive and vehement hot weather in summer; also hot and warm winds; also if he be beyond the tenth house, *i.e.* towards the seventh, he signifies impediment and damage to those parts, or to that quarter of heaven, *i.e.* southwest, southwest and by south, and southwest and by west; and a diminution or a scarcity of provisions and fruits, but not an absolute famine. If he is in any configurations of the fortunes, the evil will be lessened by so much as the adjuvant planet is in strength, and the aspect in goodness. But if beheld by the infortunes, by so much the more is the mischief increased by how much the worse is the aspect and power of the malevolent planet. He also signifies the death of lions, wolves, and such beasts as are ravenous.

[Mercury Lord of the Year in Virgo]

Again, if he is in Virgo, and Lord of the Year, there shall be much rain and plenty of corn[1] and there shall be many infirmities of the eyes and death in the southern parts. I should truly rather conclude contrary to the precepts of my predecessors in this most heavenly science,[2] that there will be a pleasant wholesome healthy air, and a diminution of infirmities both of the eyes and other parts of the body, comfortable and seasonable showers, and gusts of wind, and plenty of all manner of fruits and provisions convenient for the life of man, unless the malicious beams of Saturn and Mars prevent it.

[Mercury Lord of the Year in Libra]

Mercury in Libra and Lord of the Year denotes great and high winds, and if he is free from impediment of the malevolents, the air shall not be so troublesome and the year shall be pretty plentiful.[3] Yet the ancients say[4] there shall be a diminution of provisions if he is in Libra; and truly, I am of their opinion, if he is then afflicted, otherwise not. If Saturn is either joined to him in this sign by either conjunction or aspect, he signifies men shall be troubled with pains and

[1] NOTE BY RAMESEY: and the fruits of the earth too, I may add.
[2] NOTE BY RAMESEY: this sign being the house wherein he is both exalted and essentially dignified by house.
[3] NOTE BY RAMESEY: says my own natural reason.
[4] NOTE BY RAMESEY: without any exceptions.

infirmities in the head and belly.[1] But if the Sun does then behold Saturn, the malice and mischief of Saturn is taken away.

[Mercury Lord of the Year in Scorpio]

Also if he is Lord of the Year and in Scorpio, there shall be much snow and cold weather in those parts wherein such are natural or usual; also wars and quarrels in the northern and western parts; and if he is beheld of Mars, they will be rather northern than western; and there will also be much thieving, pillaging and robbing, both by sea and land; the sea shall be very turbulent, and there will be many shipwrecks and mischief therein, also pestilences and contagious fevers in the northern parts[2] and all manner of infirmities and diseases of the eyes.

[Mercury Lord of the Year in Sagittarius]

Much snow during that Revolution shall fall in winter when you find Mercury Lord of the Year and in Sagittarius, especially in those parts of the world where such accidents are most usual, as also in the place under which your Revolution is; an inconstant turbulent air, a scarcity and diminution of the fruits of the earth, and provisions for the use of man; and wars and dissentions in the western parts, say the ancients; but if it should prove in the eastern parts, I know no reason why we should so much confide in everything they write.

[Mercury Lord of the Year in Capricorn]

Again, in Capricorn Mercury signifies, if he is Lord of the Year in your annual Revolution; wars, tribulations and sorrows to the southern parts and places subject to the sign; this is if he is afflicted; but if assisted by the benevolent aspects of the fortunes, and free from all other impediments, the year will be pretty fruitful and healthy. But if he is afflicted by the malevolents, judge the contrary.

[Mercury Lord of the Year in Aquarius]

Also, if he be is Aquarius and Lord of the Year or Quarter, he signifies many caterpillars and locusts in such places where they are naturally, and diminution

[1] NOTE BY RAMESEY: I know no reason why they might not also have said in the neck, throat, back and reins.
[2] NOTE BY RAMESEY: why not in those regions and places subject to Scorpio?

of rain; also that men shall be molested with pleurisies and pustules or eruptions in the skin, especially in the thighs; and this shall chiefly be occasioned through corruption of the air, and several changes thereof; and if he is then in a corporal conjunction of Venus, there will be earthquakes in that Revolution, especially if the Sun do then behold them or be joined unto them;[1] and if Mars also, or Saturn behold them with a square or opposition, you may be confident thereof, and that there will be pestilential diseases, and many thefts and robberies; and if Saturn is corporally joined to Mercury, there shall be an increase of waters and rain.

[Mercury Lord of the Year in Pisces]

Lastly, Mercury in Pisces in any annual Revolution when he is Lord of the year or Quarter, denotes very much wind and rain in the northern parts, also death; fish shall abound, and want of provisions and fruits of the earth; detriment also to the sea and those that converse therein, many shipwrecks, *etc*.

Now although Mercury at time of the Sun his ingress into Aries cannot possibly be in some of these signs[2] yet may not any one conclude these rules superfluous, and the ancients therein ridiculous, since as you have heard in the first Chapter of the first Section of this very Treatise, it often falls out that there are four schemes to be erected, and sometimes two, for the judging of annual affairs in the world; and therefore it was requisite that his significations should also be known in any sign of the heavens; for in these we shall otherwise be to seek, *etc*.

[1] The Sun can only be conjunct Mercury and Venus! He can never behold them with an aspect since Mercury is never more than 28° and Venus 48° distant from the Sun!

[2] NOTE BY RAMESEY: By reason, he is never distant from the Sun above 28 degrees, as you have heard in the sixth Chapter of the second Treatise of this Work.

Chapter XXI

Containing the significations of the Moon, when she is Lady of the Year in any of the twelve signs

All that I have said from the 15th Chapter of this second Section has been but, in a manner, merely reiterations, and an enlargement of such rules as were more briefly delivered before, that the students in this art might be very well versed in their rules, and perfected in the reasons and grounds thereof.

In remains therefore now we also handle the significations of the Moon in every one of the twelve celestial signs when she is Lady of the Year; but I must confess I am almost tired and wearied out with this kind of repetition; wherefore I shall only in less bounds,[1] deliver unto you the ground of these rules, and so proceed to the significations of the Dragons Head and Tail.

Know then that the Moon[2] does denote all the good that can possibly be desired to the commons and people in general when she is Lady of the Year and strong or well dignified; if she is weak, the contrary according to her debility and impediment you are to judge.

Well then, when you see in your figure she is strong either essentially or accidentally, look to the nature of the sign she is in, and artificially commixing their natures and their strength therein, judge you good to such things and places as are by her and the sign she is in signified or understood either naturally or accidentally as they are placed in the heavens, according as you have heard sufficiently before. If she is weak, judge the contrary after the same manner.

For you must remember that the Moon in human signs shows her events whether good or bad on mankind, according to the sex of the sign she is in; if in airy signs in the air; in watery, in the water; in earthy, in the earth; in bestial in and upon beasts of the nature and quality of the sign; as if it were Aries, on sheep; Capricorn, on goats; Taurus, on bulls, cows, oxen and the greater sort of cattle, and the like.

[1] NOTE BY RAMESEY: yet as largely and plainly as the ancients for matter of instruction.
[2] NOTE BY RAMESEY: as you have heard in the 5th Chapter of this second section.

Neither ought you to forget to make commixtures according to the nature of the planets in configuration or conjunction with her at the time of the Revolution; for upon the true and exact commixtures[1] depends the whole secret and key of the art, and therefore let me here admonish you once more, although I have often already, to be perfect in the nature and temperature of every planet, every sign, every aspect, every house, every dignity, every triplicity, every exaltation, every term, every face, every detriment, every fall, every essential dignity and debility of every planet in every sign, and then you have attained above half the art, nay three parts and three quarters, being divided into four, and therefore let the second Treatise entitled *An Introduction to the Judgement of the Stars*, be read over and over, which will perfect you in these particulars, so may you boldly venture upon these two other Treatises, which will then be most easily comprehended, and the greatest mysteries therein quickly attained.

And thus, much shall suffice to be said of the significations of the seven celestial planets in the 12 signs when they are Lords or Ladies of the Year; the same also should serve for rules to the judging the portences of the Dragons Head and Dragons Tail, but that perhaps[2] they might remain obscure, and the knowledge of the young students therein defective. Wherefore I shall yet spend one quarter of a sheet more for their further instruction in this matter.

[1] NOTE BY RAMESEY: which you have been shown in the foregoing planets, and therefore needless here again to make repetition.
[2] NOTE BY RAMESEY: their natures having not been before discussed, so much as have the planets.

Chapter XXII

Showing what is signified by the Head and Tail of the Dragon, as they are placed in any of the twelve signs in any Revolution

Many are the significations of Dragons Head and Tail, therefore to particularize every particular thing would be both tedious, and in a manner needless, yet I hold it very necessary you are well acquainted with their denotations in every sign of the zodiac in any Revolution, as follows.

[Dragons Head in Aries]

If therefore in any annual Revolution of the World you find Dragons Head in Aries, it signifies the rise of great and noble men, and the dejection and suppression of vile and ignoble.

[Dragons Tail in Aries]

And if Dragons Tail is in Aries, it shows the ill state and condition of noble and great men, and that they shall be injured and damnified by the common sort of people.

[Dragons Head in Taurus]

If Dragons Head is in Taurus, it denotes the slaughter of kings, noble, great and rich men in the northern parts, and in the western parts many controversies and dissentions amongst great and noble men and the plebeians.

[Dragons Tail in Taurus]

If Dragons Tail is in Taurus, it signifies little piety or mercy in men and women, and many troublesome and unprofitable journeys in the same parts.

[Dragons Head in Gemini]

Dragons Head in Gemini shows sicknesses and divers infirmities to rich and noblemen, or such as are the grandees of the earth, which shall happen through tempestuous and noisome gales of wind, earthquakes, and unwholesome infectious mists; it signifies also wars and dissentions between great and rich

men, and men of a middle degree; and that the trees shall be much damnified by caterpillars; and such like worms.

[Dragons Tail in Gemini]

If Dragons Tail is in Gemini, the commons shall be exalted and elevated, and they shall spurn and despise their superiors and rules, and endeavour to get all power and authority into their own hands.

[Dragons Head in Cancer]

Also, if Dragons Head is in Cancer, it denotes honourable and bounteous acts of the King and rulers towards their people and subjects.

[Dragons Tail in Cancer]

and if Dragons Tail is in Cancer, it denotes great mortalities and pestilences, sudden deaths, fornications and little or no justice, reason or honesty amongst men; the destruction of treasuries, and the flitting of great and noble men out of one place into another, also their sad condition and banishment through the works of their own hands, as writing, or some other thing signified by the ingenious planet Mercury.

[Dragons Head in Leo]

Again, Dragons Head in Leo in any Revolution signifies much lightning and apparitions in the air, much damage trouble and vexation, and also infectious air.

[Dragons Tail in Leo]

<The> Dragons Tail in Leo signifies a dark obscure air, earthquakes, increase of waters and wet weather and destruction to the fruits of both trees and the earth.

[Dragons Head in Virgo]

Also if Dragons Head is in Virgo, the fruits of the earth and of trees shall be destroyed, there shall be many caterpillars, and damage and hurt shall pursue even those fruits of both trees, and of the earth that are gathered into the store-houses or barns, and they shall suffer great detriment.

[Dragons Tail in Virgo]

And if Dragons Tail is in Virgo shame, hatred, and disgrace shall fall upon noble and great men, and there shall be much dissention and controversy amongst them; religious houses, and such as study divine matters, also shall greatly suffer damage, trouble and loss, many discords, debates and quarrels amongst men in points of religion and faith, schisms and heresies, *etc*.

[Dragons Head in Libra]

Moreover, Dragons Head in Libra shows that kings and the grandees of the earth, shall exercise their power and authority over their people, both against justice and their own honour, taxing them with crimes, whereof they are innocent, and imposing taxations, and heavy extortions and burdens on them, insomuch that by reason of their poverty, which they shall be reduced to, and their grievous sad condition, they shall under the burden as not being able to sustain it.

[Dragons Tail in Libra]

But if Dragons Tail is in Libra, it denotes the mortality of four-footed creatures, especially those of the smaller sort; also in summer, extreme drought, and in winter, very hard cold weather; the fruits of the earth shall be destroyed, also the seeds, plants and trees shall be damnified, so that they shall produce little or no increase.

[Dragons Head in Scorpio]

Dragons Head in Scorpio signifies joy, success and gladness to men of mean degree, and sadness, grief and trouble to great men, and those in high degree; also dissentions, quarrels and bloodshed amongst them, if other testimonies concur, and amongst the common people, deceit, treachery and fornications, for the which misdemeanours, they shall, many of them, fall into the hands of their kings and rules.

[Dragons Tail in Scorpio]

If Dragons Tail is therein, men shall be molested with many fevers and infirmities in the breast, catarrhs and defluxions in the throat, but noble and great men shall be safe, quiet and in a peaceable condition.

[Dragons Head in Sagittarius]

Again, if Dragons head is in any annual Revolution in Sagittarius, the common people of Babylon shall be afflicted by their king and superiors, and suffer many vexations and injuries by them; also their beasts shall suffer much detriment, and those that are in an hostile posture, especially if it is in the last fifteen degrees of Sagittarius. It signifies also a hot and dry air, also a thick and obscure face of heaven.

[Dragons Tail in Sagittarius]

And if Dragons Tail is therein, it signifies the dejection of noble and great men and their misfortune, but the rise of ignoble base fellows, and the sad condition of judges, councillors, learned and wise-men, especially if Dragons Tail is in the first fifteen degrees.

[Dragons Head in Capricorn]

Also, if Dragons Head is in Capricorn it denotes joy and gladness to rich, noble and great men, and their honour and preferment, but the dejection of the base and ignoble.

[Dragons Tail in Capricorn]

But if Dragons Tail is therein, it signifies earthquakes and damages especially in the southern parts.

[Dragons Head in Aquarius]

And Dragons Head in Aquarius signifies the death of religious men and such as study the law this to some few, but in one kind or other they will all suffer detriment and vexation, many sects and schisms shall also arise.

[Dragons Tail in Aquarius]

And if Dragons Tail is therein, kings, great men and landlords shall be very injurious and tyrannical over their subjects, servants and tenants; and shall afflict, tax, and grind their faces beyond common humanity and honesty.

[Dragons Head in Pisces]

Lastly, Dragons Head in Pisces shows the honour and dignity of great and noble men, and of every man according to his degree.

[Dragons Tail in Pisces]

And if Dragons Tail is in Pisces, many noble and rich men shall be subjugated and brought under the power of the militia or men in arms, and be removed out of their habitations for their faults; and <there will be> much controversy and debates concerning sects and the appearance of some new heresy or schism.

And so much for the significations of the Head and Tail of the Dragon and what we have to say in this second Section. Let us now proceed to the third and haven[1] to a conclusion.

[1] *I.e.* «*come to*» a conclusion…«*haven*»

Section III

Containing some other necessary instructions for the judging of events portended by any Revolution of the Years of the World; Also showing how to judge of such years as signify fertility, sterility, wars, peace, health or sickness, alteration of the air, and of all other things foreknown by the positions of the Heavens in the Ingress of the Sun into the first point of Aries.

Chapter I

Showing the signification of the planets in their exaltations, and also in conjunction, square or opposition of Saturn or Mars at that time in any Revolution

In this matter we shall have chief respect to the superior planets who by reason of their magnitude and slowness of motion in comparison of the others, so effect more forcibly and infallibly on the elementary things of the world, and the bodies of men.

[The signification of Saturn when in any Revolution he is in the point of his exaltation]

We shall begin then with Saturn being the highest as you have heard, who if he is at the time of the Sun his ingress into the first point of Aries, in Libra, especially the 21st degree thereof, which is the sign and point of his exaltation, and receive the light and nature of Venus, he shall signify and denote and is the fore-runner of some great and most notable thing to happen during that revolution, especially in those parts subject to Libra and Saturn; and men shall suffer much loss and detriment in their estates and fortunes, and that his significations shall be of long continuance. If Venus is fortunate, occidental, direct, free from the affliction of the malevolents, or other impediment, free from combustion, and the Suns beams; Saturn shall be the portender of good, prosperity and increase of the kingdoms and powers in the places subject to his dominion and the sign Libra. But if Venus is weak, retrograde, unfortunate, afflicted by the malevolents, combust, under the Suns' beams and impeded; judge the contrary. But yet you may be confident of some strange catastrophe to happen thereupon but the nature thereof will incline rather to evil than good.

[Of Jupiter in his exaltation]

Also if Jupiter in any revolution is in the 15th degree of Cancer, being his exaltation, fortunate and strong accidentally as being aspected of the fortunes and no wise afflicted by the malevolents, and well aspected of the Moon, and she also strong both essentially and accidentally; there is no doubt of it but that he shall be the cause of some great alteration in church affairs and matters divine and appertaining to the law, and that for the better. But if they[1] are afflicted, weak and impeded; judge the contrary, *i.e.* that the alteration shall be for the worse.

[Of Mars when in his exaltation]

Again, if at the Sun his ingress, you find Mars in the 28th degree of Capricorn, being his exaltation, he denotes many and great mutations, yet not altogether as notable and strange as the two preceding. The nature and quality thereof shall be according to his own proper signification, *i.e.* wars, fires, combustions, uproars, slaughters, thefts, rapines and robberies, and such like, unless he is beheld of Saturn by a sextile or trine and Saturn is then also well dignified and free from all manner of impediment and affliction, or behold other planets of whom he is received and well aspected and those planets also fortunate and free from all manner of impediment. But if otherwise, it shall be worse.

[Of the Sun]

There is nothing to be said of the Sun in this particular, who by reason of the Revolution is still made by his return to the first point of Aries, can never be in the point of his exaltation in any Revolution of the World. Neither indeed have I found any of the ancients regard any of the inferior planets in this matter. Only Bonatus[2] testifies of Albumasar[3] that in every Revolution of the World we are to have regard to the exaltation of Mercury, which is the 15th degree of Virgo, and see what planet is then therein receiving Mercury, or Mercury him, for he shall be Lord or chief indicator or significator of what is portended by him according to his strength or weakness, as you have heard of the superiors.

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[1] Jupiter and the Moon
[2] Obviously referring to Guido Bonatti and his opus ***"Liber Astronomiae"***
[3] *i.e.* Abu Ma'shār
NOTE BY RAMESEY: a most learned Arabian in this heavenly science.

For after the same manner must you judge *etc*. And truly, I see no reason why we may not after this rule judge of Venus and the Moon also.[1]

[Of the conjunction or aspect of Saturn with any planet in exaltation, in any Revolution]

In every Revolution see, what planet is in his exaltation, and how aspected by either Saturn or Mars; for if it is Saturn, he shall cause much damage and detriment and trouble to those regions and places subject to the planet with whom he is in configuration. And if Saturn is in a fixed sign, and the planet also in a fixed sign, the evil shall continue so many years as there wanted between the perfect conjunction or aspect; if in common signs, so many months; if movable, so many weeks or days. But if one is in a fixed sign and the other in a common one, you are, according to discretion, to make a commixture of months and years; one in a common sign and the other in a movable, make commixture of months and weeks, or weeks and days as you see reason. If by other testimonies, you find that the evil shall not continue after that year wherein your Revolution was made although the conjunction or aspect is in or from fixed signs, yet shall you give but months then for every degree the want of the perfect conjunction or aspect. Note also that if the conjunction or aspect is by common signs, and you thereby judge months, and the evil still continues longer than your time prefixed, then you shall convert them into years. So likewise if you judged days or weeks with your significators being in moveable signs and the evil still continue after those weeks or days expired, then you are to say the continuation thereof will be so many months or years, *etc*. For as Ptolemy in his *Centilo* says, *A te* (?) *à scientia*; for though you have the art to help you, yet you are not wholly to lay aside discretion and reason.

But if any planet by his body or aspect does frustrate the conjunction or aspect of Saturn, then shall the evil not happen in the places subject to the planet in exaltation, but to those places ruled by the planet so frustrating. If there is no frustration by either the interposition of the body or aspect of any planet, that Saturn does come by his beams to touch the beams of the planet so in exaltation, the evil by him threatened shall assuredly happen in those regions and places subject to his dominion, *etc*.

[1] I do not know from where Bonatti is citing Abu Ma'shār. There is no such judgement concerning the exaltations of the planets in either ***"Flores"*** or ***"On the Great Conjunctions"*** by Abu Ma'shār. He cannot be citing from ***"On Solar Revolutions"*** because it was not translated in Bonatti's time! If this is a quote from Bonatti, it could be a citation of ***The Greater Introduction*** by Abu Ma'shār or another work by him as unyet translated.

Chapter II

Of the significations of the planets, Dragons Head and Tail, as also Blazing-Stars, when they are (in any Revolution) exalted one above the other.[1]

Unless I here remove a seeming obstruction or stumbling block, perhaps some mistakes or errors might arise much to the damage and puzzling of the younger student; which is this, in the foregoing chapter you have heard the significations of the planets, especially the superiors, when in any Revolution they are in the point of their proper exaltations. In this Chapter when we speak of their being exalted one above the other, we mean as to their places in the heavens at the time of the Sun his ingress into Aries; for he or she that is nearest to the cusp of the midheaven or tenth house, is the planet most elevated or exalted, and shall have signification as follows. Yet note that it is not meant barely by the position of one above the other at that time, but when any two are in conjunction[2] or other configuration and elevated the one above the other at that time, then I say shall their significations be as is here expressed.[3]

Contrary to the ancients who begin this matter with Venus, I shall as all along I have done, begin with Saturn so give you their significations still in order as they are placed in the heavens; as Saturn being in conjunction, square or opposition with any planet, the Dragon's Head, and Tail, or Blazing-Star, and exalted above them, we shall begin thus: Saturn exalted above Jupiter, and then above Mars, and afterwards above the Sun and so forwards and not as the ancients have done who set down his significations as he is exalted above the Moon first, then above Jupiter, then Mars, then the Dragons Head, Dragons Tail, Blazing-Star, and lastly Venus; omitting his significations when in any configuration of Mercury or the Sun, and exalted above them; which defect as

[1] For my discussion of this chapter, please see Appendix I.

[2] If two planets are conjunct, then it is not possible for one to be exalted above the other in the manner Ramesey is describing! The only way it is possible is that one planet is transiting above another and that teaching is something quite different than what Ramesey is describing which further makes me wonder if Ramsey (or his source) is not here mixing up this particular teaching with perhaps another! The conditions Ramesey describes were most certainly considerations to the ancients, but these delineations seem to be mixed with what Abu Ma'shār describes when examining transits!

[3] This teaching is further clarified by Al Biruni in his treatise *"On Transits"* (***cf***. A Study of an Arabic Treatise entitled *Al Biruni on Transits*, by Abū al-Rayhān, Muhammad ibn Ahmad al-Bīrūnī (d.1048) – translated by Mohammad Saffouri & Adnan Ifram with a commentary by E.S. Kennedy). Please see Appendix I at the end of this text.

in this, so in the signification of the other planets, I endeavour to supply. For in the significations of Venus they have omitted Jupiter and Dragon's Head, and a Blazing-Star in the significations of Jupiter, the Sun in the significations of Mars, the Sun and Venus, of Mercury, the Sun also, of the Dragons Head, Jupiter and Mars, *etc*.

If you find not my opinion and judgement herein sufficiently grounded on reason, you may follow what other you can find delivered unto you, which may be more pleasing and agreeable to your fancy, or remain ignorant, as the Ancients have left you; but to our business.

[Saturn exalted above any of the planets, Dragons Head, Dragons Tail, or Blazing-Star]

[Jupiter] Saturn in any scheme at the time of any Revolution of the Years of the World, eclipse, or Great Conjunction, or at the time of the appearance of any comet, or Blazing-Star, or at the time of any opposition of the superiors, or any other remarkable or considerable face of the heavens, in conjunction, square, or opposition, or any other aspect of Jupiter, in the figure of the heavens; Great and noble men shall be slain; **[Mars]** if he is exalted above Mars, he signifies good, and better success; **[the Sun]** if above the Sun when in any of the aforesaid configurations with him, let those kings and such as are in high or chief authority in those regions subject to the sign the Sun then is in look for much trouble and sorrow, as also treacheries and treasons; **[Venus]** If he is exalted above Venus, men shall delight in pictures, ornaments and neatness, and addict themselves to their trades and occupations and delight themselves therein; **[Mercury]** Above Mercury, they will delight in arts and sciences, especially such as are ingenious; **[the Moon]** Above the Moon, men shall be clownish and ill-behaved; **[Dragons Head]** Above Dragons Head, great and noble men shall have good success, joy, and gladness; **[Dragons Tail]** But if above Dragons Tail, this felicity shall happen to the commons; **[Blazing-Star]** And if he is exalted above any Blazing-Star, when he is in configuration therewith, men shall generally suffer poverty, penury, and want <with> anxiety and much misery.

[Jupiter exalted above]

[Saturn] If Jupiter is exalted above Saturn when in any configuration with him, he signifies much lamentation, weeping, howling, grief, trouble, and sadness; **[Mars]** above Mars there shall happen much grief and trouble to men, **[the Sun]** also damage and loss if above the Sun; **[Venus]** above Venus, women's affairs and business shall succeed well and prosperously; **[Mercury]** and if above

Mercury, the Kings officers shall be increased, and they shall have honour, profit, gain, and praise; **[the Moon]** above the Moon, noble and great men shall increase and abound in honour, prosperity, and success; **[Dragons Head]** above the Dragons Head he denotes good success and fortune; **[Dragons Tail]** if above the Dragons Tail, depopulations and destruction of houses and buildings; **[Blazing Star]** above a Blazing Star, it signifies that noble men and such as are in great esteem shall be slain.

[Mars exalted above]

[Saturn] When Mars is exalted above Saturn and in any configuration with him he does not signify much hurt or mischief; **[Jupiter]** above Jupiter, great men shall agree to take arms and kill one another; **[the Sun]** above the Sun, kings and rulers will go near to be slain treacherously; **[Venus]** above Venus, men shall not care much for pleasures, neither will women soon conceive with child; **[Mercury]** above Mercury, quarrels, slaughters, and discord are signified; **[the Moon]** and above the Moon, earthquakes, and those very violent; **[Dragons Head]** above the Dragons Head he denotes good success and prosperity, and honour to great and noble men; **[Dragons Tail]** above Dragons Tail, there shall happen combustions, troubles and inconveniences to men concerning plants and vegetables; **[Blazing Star]** and if he be exalted above a Blazing Star, there will happen many slaughters amongst men and they shall delight to sway and bear arms.

[The Sun above any of the planets, Dragons Head etc]

The Sun is of that nature and quality that by his beams any planet is afflicted,[1] wherefore when he is exalted so above any planet, he is the significator of much evil and mischief, excepting Mercury strong and fortified.

[1] The Sun's beams are accidentally malefic and harmful **only** when in conjunction (combust) or in opposition! Quite the contrary, when the Sun is in the Midheaven above the other planets he denotes good and profitable things!

[Venus exalted above]

[Saturn] Venus being exalted above Saturn, men shall be perplexed with much grief and trouble; **[Jupiter]** above Jupiter, great and noble men shall be in a prosperous and happy condition, and all things shall succeed well with them; **[Mars]** above Mars, women shall willingly use the art of generation and soon conceive, and men shall be troubled in their stomachs through surfeits and eating too much; **[the Sun]** above the *Sun*, men shall be lavish and expensive; **[Mercury]** above Mercury, men shall domineer and triumph one over another; **[the Moon]** above the Moon, men shall have much joy and gladness; **[Dragons Head]** above Dragons Head, joy and gladness to great and noble men and all prosperity and happiness; **[Dragons Tail]** but if above Dragons Tail, judge neither prosperity nor good; **[Blazing Star]** and if she be exalted above any Blazing Star, being in configuration with it, she signifies that there shall be a scarcity of waters and that women shall not be in any great esteem, shall miscarry and come to many misfortunes and mischance.

[Mercury exalted above]

[Saturn] Also Mercury being exalted above Saturn, men shall go about to deceive, cheat and betray one another; **[Jupiter]** above Jupiter, kings, great men, and those in power and authority shall increase in health and honour; **[Mars]** above Mars, fear and terror shall fall upon men; **[the Sun]** above the Sun, kings and rulers shall be famous and addict themselves to knowledge and learning; **[Venus]** above Venus, men shall addict themselves to sports and the study of necromancy, occult and secret arts; **[the Moon]** above the Moon, he signifies joy and gladness and that men shall do wonderful and strange feats; **[Dragons Head]** above the Dragons Head, there shall be many manifest thefts and robberies; **[Dragons Tail]** above the Dragons Tail it signifies men shall be scoffers and jeerers of one another; **[Blazing Stars]** above a Blazing Star, men shall slay and destroy those that are masters of their militia and such as are in most eminent and chief command and best soldiers.

[Luna exalted above Saturn, Jupiter, Mars, Sol et al]

[Saturn] The Moon being in any configuration of Saturn, and exalted above him, signifies evil and mischief, and that men shall be ill-conditioned one towards another; **[Jupiter]** above Jupiter, rich and noble men shall increase in health,

wealth, and honour;[1] **[Mars]** above Mars, houses and buildings shall be destroyed by fire, also earthquakes and much bloodshed; **[Sun]** above the Sun, mischief and much evil, and take this for a general rule, let her be significatrix of what you will, <but> she ever denotes mischief and misfortune if she is under the Suns' beams;[2] **[Venus]** above Venus, noble and rich women shall increase in honour and esteem; **[Mercury]** above Mercury, men shall be wise, shall choose grave and judicious counsellors, and shall make good laws and wise acts; **[Dragons Head]** above the Dragons Head, she signifies damage to rivers and fountains, springs and water places; **[Dragons Tail]** above the Dragons Tail, mortality and destruction to beasts; **[Blazing Stars]** and lastly, above Blazing Stars she signifies the loss of substance.

Thus, <these are> much of the significations of the planets, when exalted one above the other, and above the Dragons Head, Tail, and Blazing Stars. It remains therefore now to show you the significations of them[3], being exalted over one another, and also over the planets, and so conclude this chapter. According then, to the same order we have hitherto followed, we are to begin with the Dragons Head and then of the other two.

[Dragons Head exalted above]

[Saturn] Now if the Dragons Head is beheld of Saturn, and the Dragons Head at that time <is> exalted above him, it stirs up wars and men shall delight to bear arms; **[Jupiter]** above Jupiter,[4] noble men shall increase in honour and greatness, and all business shall succeed well with them; **[Mars]** above Mars, soldiers and such as carry arms shall be prosperous, in esteem, and fortunate; **[Sun]** it shall also go well with kings and the grandees of the earth when it is exalted above the Sun; **[Venus]** and if it is above Venus, it signifies that women and virgins shall be joyful and merry, and that everything shall succeed well with them in a general way; **[Mercury]** above Mercury, men shall delight and addict themselves

[1] I would think that this particular signification would depend somewhat on the phase of the Moon and its condition when exalted. If the Moon is waning and ill affected then I'm not sure that this particular signification is correct. This is true for all the significations; the effect of the exalted planet depends greatly upon the zodiacal state of the exalted, or elevated, planet!
[2] She also denotes hidden things and secret things when combust or under the beams.
[3] *I.e.* the Dragons Head, Tail and Blazing Stars!
[4] Ramesey does not tell us if Jupiter must also 'behold' the Dragons Head as he did with Saturn. It is not unreasonable to assume that the same conditions must exist for all the planets as he specifies for the first planet Saturn, although he does not specifically say so!

to laying of foundations for royal palaces, castles, cities, towns and villages;[1] **[Moon]** above the Moon, men shall have loss and detriment in their substance and goods;[2] **[Dragons Tail]** above the Dragons Tail, in this nature it cannot be exalted,[3] and therefore in this the Dragons Tail is omitted; **[Blazing Stars]** again if the Dragons Head is exalted above a Blazing Star, it signifies tempestuous stormy winds and tempests, and those very often.

[Dragons Tail exalted]

[Saturn] <The> Dragons Tail exalted above Saturn, signifies the death and destruction of old people, monks, and religious men; **[Jupiter]** above Jupiter, long life and joy; **[Mars]** above Mars, sadness and vexation; **[Sun]** above <the> Sun, much evil and want of charity; **[Venus]** above Venus, damage to women, especially to young maids and virgins; **[Mercury]** above Mercury, evil to learned and wise men; **[Moon]** above the Moon, destruction to rich men and loss of substance; **[Blazing Stars]** above a Blazing Star it denotes damage in the general affairs of women.

[Blazing Stars exalted above]

Now lastly, touching Blazing Stars and what they may predict by their being exalted above the planets and the Dragons Head and Tail. **[Saturn]** A Blazing Star then, being in configuration of Saturn, and exalted above him, signifies many and great infirmities; **[Jupiter]** above Jupiter, men shall kill and murder their nobles, great men, and such as are in esteem; **[Mars]** above Mars, men shall usually delight to bear arms and their shall happen many great wars and slaughters; **[Sun]** if above the Sun men shall quarrel one with another, are treacherous and given to treasons; **[Venus]** above Venus, a diminution and drying up of waters; **[Mercury]** above Mercury, damage and destruction to

[1] This was a rather 'odd' signification for Mercury! The laying of foundations and construction of buildings, towns and cities was the natural significations for Saturn! I would rather have expected this to signify an increase in learning and the study of the sciences and letters and calculations!

[2] Again, I find Ramesey's delineations to be so general that they can be misleading. There are big differences (in the case of the planets) as to whether they are beholding the Dragons Head from the square and opposition or from an amicable aspect such as the trine or sextile. In general, Ramesey is indicating that the Dragons Head exalted above the planets increase their significations in the chart and is following some of the ancients' assertions that the Head brings increase and the Tail decrease. This, in itself was not accepted by all the ancients as another group asserted that both the Head and Tail of the Dragon were harmful.

[3] NOTE BY RAMESEY: because, as you have heard in the 17th chapter of the 2nd Treatise of this volume, they are but nodes and can behold no planet because they have no rays nor beams, but may be beheld by any planet.

young men; **[Moon]** above <the> Moon, loss and damage to men, in general in their substance; **[Dragons Head]** above <the> Dragons Head, noble men shall be slain and such as are in esteem;[1] **[Dragons Tail]** above <the> Dragons Tail there shall happen loss and destruction to fruits of the earth and trees.

[1] This delineation is the same as Jupiter's. The reason for this is that some of the ancient astrologers asserted that the Dragons Head was of the nature of Jupiter.

Chapter III

Containing considerations from the Sun and Moon when the Revolution is either diurnal or nocturnal, also when the Revolution happens at sun-setting and break of day; from the Lord of the hour, Part of Fortune, the indisposition of Saturn and Mars, from their conjunction with the Dragons Head and Tail in any annual Revolution.

[If any Revolution is diurnal]

You are to diligently observe whether the Revolution in any year is by night or by day, *i.e.* diurnal of nocturnal. If it is diurnal, have regard to the Sun; how and where he is posited in the figure at the time of the Revolution, and how aspected of the fortunes or infortunes, for if he is well aspected by benevolent and adjuvant[1] planets it signifies according to the nature and signification of the planets aspecting him and the nature of the signs they are in. If he is beheld maliciously and unfortunately by malevolents, <then> judge the contrary, <*i.e.*> damage and evil.

For if, the Sun is strong, well dignified and aspected, he signifies[2] the accomplishment of some high and remarkable action. See also if the Lord of the then Ascendant is strong essentially and accidentally well aspected. For if so, he shall signify prosperity, health and happiness during that Revolution to those regions, cities, towns and places subject to the sign which is then upon the cusp of the Ascendant; also to that kingdom or nation for which the Revolution is made and the kingdoms, regions and places subject to the Lord of the Ascendant. But, if he[3] is weak, afflicted and impedited, he shall signify trouble, vexation, misery, detriment and very much unhappiness[4] unto those aforesaid places subject to the Lord of the Ascendant and the sign thereof.

And if the Ascendant is Libra, and Venus who is Lady thereof is cadent from it or from an angle, impedited, retrograde or combust, afflicted by the malevolents or <in> any other ways <made> unfortunate; it signifies there shall happen sadness, vexation, trouble, misery, and many infirmities and destruction

[1] ad•ju•vant – *adj.* that helps or aids; auxiliary ***n.*** **1)** a person or thing that helps **2)** a substance added to a drug to aid its action, specifically in increasing immune response.
[2] NOTE BY RAMESEY: the Revolution being diurnal.
[3] the Sun
[4] NOTE BY RAMESEY: according to the quantity and quality of his affliction.

in an high measure to all those regions, towns, cities, kingdoms and nations under the dominion of Venus and Libra; <*i.e.*> those you are taught in the second book. And so likewise judge of any other planet and sign in the same nature.

[If the Revolution is nocturnal]

But if the Revolution is nocturnal, you are to have regard to the place and strength of the Moon, as you have heard of the Sun, and judge accordingly. For if the Moon is Lady of the Year or of the Ascendant; increasing in light and motion, in Cancer well dignified and aspected of the benevolent planets; you shall judge the year will be successful, the people generally healthy, fortunate and happy. But, if she is weak, impedited, afflicted of the malevolent planets, slow in motion, decreasing in light and impedited; <then> judge the contrary and that this good or evil shall chiefly be incident to those regions and places signified by her and Cancer. But, if she is not in Cancer, look to the planet that is then her dispositor, *i.e.* he that is Lord of the sign she is in, and see whether he be essentially or accidentally debilitated or afflicted, and accordingly judge as you have heard of the Moon, good or bad, as he[1] is strong or weak; and that it shall happen to the places subject to the sign ascending, the Lord thereof and to the sign wherein the Moon is and its Lord, as also the region for which your figure is erected.

See also if the Moon[2] is either in conjunction or <in an> aspect with Saturn[3] without any reception either of house [i.e. domicile], exaltation, triplicity, term or face,[4] and the Moon decreasing in light. For if <it is> so, the mischief and

[1] I.e. the ruler of the sign the Moon is in if she is not in her own domicile Cancer!
[2] NOTE BY RAMESEY: the Revolution being nocturnal.
[3] NOTE BY RAMESEY: or any other malevolent planet if in your figure you find him also accidentally significator of mischief and impediment. [More than likely what Ramesey means by *'accidentally made significator of mischief'* is that the malefic or other planet is posited in a *'bad'* house, e.g. the 6th, 12th, 8th or even 7th. –Or that malefic or other planet **rules** a bad house or *'house of mischief'*. – Editor]
[4] The ancients were for the most part unanimous in that reception occurred when a planet was applying to another in that applying planet's domicile, exaltation and **at least two** of these minor dignities (*i.e.* Triplicity, terms or Decan) or the applying planet was itself in the domicile, exaltation, or **at least two** of the minor dignities of the planet to whom it was applying. *«The reception of the planets is when a planet is joined to <another> planet by its own domicile or its own exaltation; then it receives it in a good spirit and in a perfect reception. There is also another reception that is below this, i.e. less than that <kind>, e.g. when a planet is joined to the ruler of its own triplicity and terms or to the ruler of the terms and the face, i.e. when it is joined to a planet that has in its own place **two or more of those minor dignities**; and then it will be a true reception. But if it has only one, there will*

misfortune is so much the more increased, as is the nature and signification of the afflicting or impediting planet. But if the Moon is separating from the conjunction or aspect of any afflicting and unfortunate planet, and is increasing in light and motion, <then> the evil will be so much more lessened and diminished, *etc.*

[The nature of any affliction and from where it shall arise]

If you would know the nature of the affliction threatened or portended by any planet afflicting or impediting your significator, you need do no more than this; see to the natural signification of the afflicting planet and also <its> accidental as he is placed in your scheme; <*i.e.*> the nature of the house and sign he is placed in, and so judge accordingly. Judge <that> the evil shall proceed from the signification of the house wherein the afflicting planet is located; the nature and quality thereof from the natural and accidental signification of the planet and sign wherein he is located.

As for example, we shall suppose your significator to be the Lord of the Year or <lord of the> Ascendant. The planet afflicting <is> to be Mars and him Lord of the seventh and located in the second <house>. From this you shall conclude that the people of the nation for which the Revolution is made, signified by the Lord of the Year or Ascendant, shall be afflicted and damnified in their estates and riches, being afflicted in or from the second house (which you know denotes the wealth and riches of the people) therefore from there [the second house] shall the evil or mischief threatened proceed. Now as touching the nature thereof, or <the> manner how it shall come to pass, you shall say it shall be by the sword, thefts, wars, murders and the like, which are the natural significations of Mars; or else by power or treacherous plots of their enemies, which is his accidental signification as being Lord of the seventh, which you have heard is the house of enemies, *etc*. or if the sign of the second is Libra, and Mars therein, look to his significations in Libra, as you have been taught in the seventeenth chapter of the second section of this same Treatise and say it shall be occasioned so and so as have it expressed. In like manner, if it is of any other sign or any other planet, judge according as you shall see most requisite and agreeing to art and nature. If the afflicting planet is in the third, the evil shall proceed from short journeys, neighbours, kindred, or brothers and sisters or

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not be a reception there;» Cf. ***The Introduction to the Science of the Judgments of the Stars*** – by Sahl Ibn Bishr (Zael) – Translated from the Twelfth Century Latin Version by James Herschel Holden, M.A. The American Federation of Astrologers, Inc. ©2003

associates;[1] if in the fourth, from fathers, heritages, loss of professions, houses, farms, or destruction of seed and fruits *etc*. Judge still according to the nature of the house wherein your afflicter is found, which you have been taught elsewhere sufficiently.

[How to judge of anything signified by the 12 houses of heaven]

Having hereby now fully declared unto you the manner how you may exactly and truly judge of the state and condition of what is signified by the Lord of the Ascendant, so also it is requisite to acquaint you that you may (following the same method) judge of what is also signified by the Lord of the second, third, fourth, fifth, sixth, and so around the whole of <the> heavens of everything appertaining to the life of man in a natural way, there being nothing in the world by what is signified by one house or another, and by which a man may judge of the quality and nature thereof.

As if the Lord of the second house is strong, free from misfortune and impediment, <then> judge the good success of all things thereby signified, and to all nations and places subject unto the sign thereof and its lord. But, if <it is> unfortunate, impedited, weak and afflicted, <then> judge mischief, trouble, crosses and losses *etc*. according to the sign and Lord thereof. And so, I say, you may in this manner easily judge of any other thing, still remembering to derive your judgement from the significator of the house, <the> nature of the planet afflicting or assisting, and that the good or evil will be incident to those regions and places subject to the sign and Lord thereof, *etc*.

[If the Revolution is at Sun setting or day breaking]

Look, also, that if your Revolution is at the time of the Sun setting, or within an hour and half thereof, you regard not the position and fortitudes of the Sun, but of the Moon who is the governess of the night, which does then immediately succeed.[2] In like manner if the Revolution is about the same time before <the>

[1] In mundane astrology, the third house has many significations not mentioned by Ramesey but indicated by the ancients. For example, it is also a house indicating matters of 'religion' and laws in civic matters. In our modern society, this could be lower courts as well as matters of the people's obedience to civil laws *etc*. It is also a derived house from the 2nd of wealth. It indicates wealth from wealth, *i.e.* wealth gained through money, it's investment *etc*.

[2] On this particular point, the ancients would not agree. This is Ramesey's choice – not the ancient's conceptions. The Sun hands over the dominion of the sky to the Moon only after he has set. Consider this ancient text for example: *«And the Sun, beginning for all eternity from the morning, hands over the vault when it* ***completes the circle*** *in the evening, during which time it is* ***visible****,»* Completing its

break of day, the Sun is to be considered in the same manner as you have been shown, and not the Moon, it being so near to the day-breaking. And over and above what has been delivered to you, you are in the consideration of the strength of either the Sun or Moon, to see if either of them is to suffer an eclipse during the time of that Revolution and if so, to look at the place thereof, *i.e.* in what house of heaven, in what sign and degree of the zodiac, and the Almuten of those places, and the state of those planets in configuration with him, or the place of the eclipse, *i.e.* whether they are strong or weak, good or bad, and accordingly judge. But more of this in the next section wherein we shall treat of eclipses.

[Considerations from the Lord of the Hour, Part of Fortune and is dispositor]

Again, you must know that in every Revolution the Lord of the Hour, or planet ruling the time in which the Revolution is made, is to be regarded, as also <the> Part of Fortune and its dispositor. For if, they are well dignified, well placed and aspected of the fortunate and adjuvant planets, you may assuredly conclude that the good signified by the Lord of the Year, or significator of the King, shall be augmented if the Lord of the Year or significator of the King denotes any good. But if they[1] portend evil and the Lord of the Year, Part of Fortune and dispositor is also ill disposed, unfortunate and weak, the mischief will also be augmented. But if, then, the Lord of the Hour, Part of Fortune and its dispositor are strong, the mischief will be diminished, and so the contrary if they may be weak and the Lord of the Year[2] strong, they[3] shall diminish the good signified by them.[4]

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circle means it has finished its circle and no longer visible. As long as the Sun is above the horizon, it has **not** finished its course and it [not just its light] is visible! So I disagree with Ramesey. If the Sun has set below the horizon, it has handed over the 'vault' of heaven to the Moon even if his light may still exist above the horizon. That is something different; *i.e.* its light still existing above the horizon even though it has finished its course and has set! The same is also true of daybreak! While Ramesey says we should consider the chart diurnal if it is about one hour to sunrise, it is not sunrise until the Sun **rises** above the horizon. In the matter of sect, whether the chart is diurnal or nocturnal it is much more correct to use the ancient's conception of when that was **rather** than Ramesey's since it was the **their** conception [sect], not Ramesey's.

[1] Ramesey is without doubt referring once again to the Lord of the Hour and the Part of Fortune and its dispositor. 'They' is more than likely a slip of the pen since he in the same sentence refers the reader to both the Lord of the Year then the Part of Fortune and its Lord! In the beginning of this paragraph, he refers the reader to the Lord of the Hour, the Part of Fortune and its Lord!

[2] NOTE BY RAMESEY: and also the significator of the King.

[3] *I.e.* the Lord of the Hour, the Lot of Fortune and its Lord

[4] *I.e.* the Lord of the Year or the significator of the King

[Considerations from the position of Saturn and Mars]

Consider also, in every Revolution, the position of Saturn and Mars and see if Mars is stationary to <go to its> retrogradation and in conjunction with Saturn or Saturn <is> applying to him while he remains stationary, or Mars unto him when he becomes retrograde. For if so, you shall assuredly judge there shall be much fierceness, cruelty, barbarous and outrageous actions among men, and little or no piety, pity or mercy, but <rather> malefactors, thieves, cutters, murderers and robbers by the highway[1] shall abound. Servants and the rural sort of people shall be disobedient to their masters and superiors. It shall be worse if Saturn is in Libra, retrograde and in opposition to the Sun, and the Sun in aspect with Mars and Mars by his retrogradation also <is> applying to the Sun[2] and the evil will yet be more increased if Mars is then peregrine and going to the conjunction of Saturn, and the Revolution is at Sun set, or near to Sun set, i.e. a little before or after. Also, when these configurations are in any Revolution some of the ancients have concluded <that> there will be many wars, quarrels, discords, and much bloodshed in the cities and regions, both east and west. Truly, my opinion is also that there will thereon assuredly occurs many commotions, intestine wars[3] and bloodshed in many parts; those places chiefly I conceive will be concerned in it that are subject to both Saturn, Mars and the signs wherein they are then located.

[From the conjunction of <the> Dragons Head with Saturn]

Again, see whether the Dragons Head, in any annual Revolution, is in conjunction with Saturn, for then you shall conclude much mischief and detriment to those regions and places subject to the sign wherein the conjunction is, unless the benevolent aspect of some fortunate planet prevents it.

[Dragons Head, Saturn conjunction in Aries] If they are conjunct in Aries, they shall denote evil and mischief to sheep and the smaller sort of cattle unless the sextile or trine of Mars intervene and he well dignified essentially. Also <there will

[1] These robbers were called 'highway men'.
[2] Note by Ramesey: For you must know that, the superior planets cannot apply to any inferior planet except when they are retrograde. [True enough! But also, when a planet is Rx it cannot accept the disposition of an applying planet. In its Rx state it *'returns'* any aspect or amelioration another planet may confer, with either amelioration or detriment depending on the planets; *i.e.* if it is received or the planets are in the angles, succedent or cadent! – *Editor*]
[3] *I.e.* civil unrest, disorders, wars and rebellions *etc*

be> much anxiety, vexation and trouble to kings, nobles and great men if the Sun does not behold them with a good aspect and he is also well fortified, or else <as> the Lord of the tenth.

[Dragons Head, Saturn conjunction in Taurus] And if the Dragons Head is in conjunction with Saturn in Taurus, the evil shall happen to oxen, bulls, cows, and the greater sort of cattle, horses, etc. <as> also in some sort to sheep, and to young men and youths, herbs, plants and trees. There shall be little rain and a diminution of provisions and fruits of the earth if the Moon and Venus prevent it not.

[Dragons Head, Saturn conjunction in Gemini] In Gemini, if they are in conjunction, because it is a human sign, there shall much mischief and evil fall on mankind, especially those in their younger years, but <also> those in the strength of years; not so much nor on such as are well stricken in age. There shall also be many great and intolerable winds.

[Dragons Head, Saturn conjunction in Cancer] In Cancer, such places as are subject to locusts and caterpillars shall abound therewith. Where rain is no novelty there shall be much more than usual. The fruits of the earth also shall suffer much damage by locusts and such kind of obnoxious creatures, unless aspected by the Moon or Jupiter.

[Dragons Head, Saturn conjunction in Leo] And if they are in conjunction in Leo, the evil shall fall on wild and savage beasts; also on kings and great men if the Sun does not with some benevolent aspect behold them.

[Dragons Head, Saturn conjunction in Virgo] Also, if they are in conjunction in Virgo, damage is threatened to women, chiefly to the younger sort, and also young men will not be wholly free. Seeds, corn and such fruits as are reduced to feed will be diminished, or there shall be a scarcity thereof by reason they shall be much damnified, for you must know this is an earthy sign.

[Dragons Head, Saturn conjunction in Libra] Again, if in Libra, which is an airy and human sign, it shall happen to men and in the air, and that chiefly to those of mature years, and such as are of a good age and not to the younger sort. There will be many great and high winds if Saturn or Venus contradicts it not.

[Dragons Head, Saturn conjunction in Scorpio] Moreover, if they are conjunct in Scorpio, the mischief shall happen to such creatures as are of a poisonous and venomous nature, especially to Scorpions.

[Dragons Head, Saturn conjunction in Sagittarius] If the Dragons Head and Saturn are in conjunction in the first fifteen degrees of Sagittarius (which is human), the impediment or mischief shall happen to mankind. But, <if the conjunction is> in the last fifteen degrees, <the mischief shall happen> on great cattle, especially on horses and such as men ride on.

[Dragons Head, Saturn conjunction in Capricorn] In Capricorn <the mischief will happen> on Goats and such like, and the fruits of the earth will suffer detriment but not altogether so much as when they are joined in Virgo. Also <there will be> grievous cold and sharp weather if Mars work not to the contrary by his aspect unto them.

[Dragons Head, Saturn conjunction in Aquarius] In Aquarius <the mischief will happen> on ancient and old men and not to those their prime and strength of age, youth or young men.

[Dragons Head, Saturn conjunction in Pisces] And in Pisces < the mischief will happen> on such creatures as live in the element of water, especially such fishes as are usually eaten by men, if Jupiter or Venus prevent <it> not.

[The Dragons Head and Mars in conjunction in any of the 12 signs]

And if the Dragons Head is in conjunction with Mars in any of the twelve signs, he shall signify also much evil, but not so much as Saturn does, and it will chiefly be by heat and drought unless Jupiter or Saturn works to the contrary.

[The Dragons Tail and Mars in conjunction in any of the 12 signs]

Also <Mars> in conjunction with the Dragons Tail, be it in what sign it will, he signifies destructions, depopulations, fire, sword, slaughter and great bloodshed, famine also and much mischief.

[The Dragons Tail and Saturn in conjunction in any of the 12 signs]

So likewise, if Saturn and the Dragons Tail are in conjunction in any sign, he signifies famine, a scarcity of provisions, great mischief, cold in the extremity, grievous fears, anxieties, terrors and troubles, much want and scarcity of the

fruits of the earth, and a superfluity of evils, torments and grievances, These shall be incident to those places subject to the sign wherein they are joined. And understand the same of Mars when he is joined with either the Head or Tail etc.

Chapter IV

Teaching how to judge of the evil of any year, the nature thereof and when the year is most likely to be turbulent, obnoxious, and unfortunate; also what is portended in any Revolution when one planet transfers his light and nature to another.

Ever when you would know what grievous and heavy accidents and evils are to happen, or are threatened to any place, look to the positions of Saturn and Mars, for from them are you to require judgment touching this matter; for if you find them in the higher circle, *i.e.* in the middle thereof towards the north, and they have then northern[1] latitude, and are above the earth, <then> you shall judge <that> there will happen grievous and horrible actions in that Revolution, or before the Sun enter again the first point of Aries in those parts under the sign and triplicity wherein they are. Also look <at> how much they are elevated above the earth, especially Saturn, and they shall signify so much more mischief and trouble[2] and the more certain will your judgments be. Also, when they are in the superior part of the circle, they denote a hard and scarce year, for both provisions, fruits of the earth and all things else.

And if one is in the square of the other, it will be worse in every particular; also infections to and in all kind of living creatures, tribulations and troubles, and that of continuance and durability; so much the rather if Saturn is in Virgo and Mars in Gemini, and the Revolution <is> nocturnal, and Mars <is> applying or his light and nature <is being> translated to Saturn and he receive him and either both or one of them <is> retrograde. Saturn shall then be most mischievous; in so much that Jupiter shall not be of sufficient efficacy to alter it unless Saturn or Mars is in Cancer in a sextile or trine of Jupiter, and he strong and well dignified at that time,[3] <then> he shall break his malice with whom he is aspected, and diminish it or wholly take it away, which you may judge from the strength of your significators.

The affairs also of the King or grandees of the nation where your Revolution is; their condition shall be bad and suffer detriment, and much trouble and difficulty shall be in or about them and they will require aid and assistance from

[1] *I.e.* rising in northern latitude in their deferent
[2] *I.e.* the closer to the MC, the more severe the effect
[3] In other words, Jupiter must not only have good esse, but Jupiter's aspect must be with reception. Otherwise, Jupiter alone has not the strength to ameliorate both malefics in this configuration together.

the common people. Religion shall be slighted and impiety and wickedness shall increase among men, and no mercy or pity shall be found amongst them. This shall continue till either Saturn or Mars transit the cusp of the tenth house at the time of the Revolution, or shall then begin and continue at least until Mars has made on Revolution through the twelve signs of the zodiac.[1]

But if then Saturn is in Virgo and Mars aspects him out of Gemini, as has been said, and the Moon also translates her light to Saturn and she is in Sagittarius, <then> there shall be misery upon misery, the mischief of <all> mischief, the trouble of <all> trouble, the tribulation of <all> tribulations, the pestilence of <all> pestilences and the misfortune of <all> misfortunes; with all kinds of vexations, troubles and torments. Also, it signifies the destruction of kingdoms and <the> translation of one kingdom into the power and under the subjection of another.

Moreover, if the Moon when she translates[2] her light and nature to Saturn, either by conjunction, square or opposition, and the lord of the sign wherein she is when there is a partile conjunction, square or opposition between them[3] is then impedited, unfortunate, weak or afflicted, <then> there shall be many diversities of mischief during the time of the Revolution. If then the Moon were eclipsed at the preventional, or to be eclipsed at the postventional full Moon[4] immediately before or coming after any such configuration, <then> the mischief and troubles threatened shall continue so many months as the Moon is or shall be eclipsed hours, reckoning from the minute she first begins to be eclipsed until the point she is free again.[5]

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[1] It takes Mars a little more than 2 years in his own cycle to make it through all the signs!

[2] Ramesey's rather 'loose' terminology here is somewhat confusing! If the Moon is applying to a planet, she is not '*translating*' her light; she is *committing* her disposition to the planet to which she is applying. The '*translation*' of light occurs when the Moon separates from one planet and immediately applies to another. Then the planet she commits it to must also receive it otherwise it is an affliction if the planet she is committing to is malefic!

[3] *I.e.* between the Moon and Saturn

[4] Again, it seems that Ramesey is confusing his terminology! The New Moon was called *«conjunctional»* and the Full Moon called *«preventional»*. Here it appears he invokes two terms for the same thing, the Moon *preventional* and the Full Moon *postventional*! It is very difficult to know exactly what he means. The only time the Moon can be eclipsed is during the full Moon and not *«post»*! It is also very possible that Ramesey is distinguishing between a full Moon occurring pre-Ingress or post-Ingress and that is what he means by preventional and postventional! (See his further discussion for the eclipse of the Sun in which he uses the same language!)

[5] What Ramesey is saying is that with the preceding figure of the Moon applying to Saturn conferring her disposition, if the Moon should also be eclipsed then the significations of her application to Saturn will last as many months as the number of hours she is eclipsed!

But if the Part of Fortune and its' dispositor is impedited when the Moon is so, in partile conjunction or aspect of Saturn, <then> the evil that is signified or threatened shall be increased.[1] Have regard also to the Sun how is placed, dignified and aspected by the malevolent planet, or by what aspect he beholds him, as you have heard of the Moon, and the Lord of the sign in which he is at the time of the partile conjunction or aspect, and make the Part of Fortune and its dispositor participate in signification therewith and judge accordingly *mutatis mutandis* as you have heard of the Moon. If the Sun was eclipsed, or to be eclipsed at the preventional or postventional conjunction of the luminaries or change of the Moon, to speak plainly, the evil then threatened shall continue so many years as the Sun is at that time eclipsed <in> hours.

Also if one planet transfers his light, nature and virtue to another, you are to diligently weigh their natures and significations, and judge accordingly as you have been sufficiently shown. As if the significator of the King transfer[2] his light and nature to Saturn, and he also is well disposed, <then> such people and religious orders and things with you have heard elsewhere signified by Saturn shall be bettered and receive good from the bounty or liberality of the King or superiors; If Jupiter, <then> nobles, judges, and such as converse in the law, and are signified by him shall receive honour, liberty and much good from the Kings hand, *etc*. And so judge in any other planet and if any other significator transfer[3] his light to any, remember the nature of your significator transferring [committing] his light and the natural and accidental signification of the planet to which it is transferred [committed] and judge according thereunto and you

[1] Ramesey's reasoning of this consideration may well be because the Lot is calculated from the Sun and the Moon. If the Moon is indicating something «bad» then the nature of the Lot also contains this impediment. So, he says if the Lot and/or its ruler are in anyway impedited then the threat indicated by the Moon is worse!

[2] Again, Ramesey is using the word «transfer» in place of the ancients' term of «committing disposition»! «And know that a joining together happens in this manner; whichever one of the seven planets it may be, the swift planet is joined to the ponderous one and the ponderous one is not joined to the swift…when the swift planet is joined together to the ponderous planet…..and the swift commits to the ponderous its disposition…..and the first planet [the swifter] will commit its own matters to the other.» *Cf* Māshā´allāh – **"On Reception"** edited and translated by Robert Hand, published by ARHAT ©1999 Second printing. When the ancients spoke of a planet committing its disposition then, they were speaking of the planets matters; i.e. the natural significations of the planet and the accidental matters of the house that that planet had authority over! That is its «disposition». However, for a good outcome then, the planet to whom those matters were committed had to receive those matters!

[3] commit his disposition

are right and will soon be able to judge of any matter *mutatis mutandis*, varying your rules according to art.

And thus far I have, in a manner, reiterated rules and words for you through understanding and instruction in such matters as have been delivered in a more short and compendious manner before, and indeed so much the rather because though what was at the beginning of this discourse set down was sufficient to and for any one that is anything entered into this art, yet altogether unseen therein and therefore I hope this fault will be by the judicious deemed venial. Wherefore let us now proceed.

Chapter V

Showing how to judge of health and sickness in any year

Thus then, if you would be an expert in this manner of judgment, have respect to the cusp of the Ascendant of the figure of the heavens at the time of the conjunction or preventional conjunction of the luminaries before the Sun's Ingress into Aries, and then if these two Ascendants and the Moon are free from misfortune, and the Lord of the place of the conjunction also <is> free <from misfortune>, and then applying to a fortune, as also the luminaries beholding him, especially that <luminary> of the time, i.e. the Sun if by day, the Moon if by night; then, it signifies that that year shall be free from general infirmities, diseases and shall be healthful. But if the Lords of these two Ascendants, the Moon and the Lord of the place of the conjunction and <or> prevention be all or the major part of them unfortunate, it denotes general infirmities, diseases and no healthful year; and that according to the power of the unfortunate planets, their nature and the nature of the signs and places they are in. What diseases are appropriated to both the planets and signs I have fully delivered unto you in the second Treatise of this volume entitled, ***An Introduction to the Judgment of the Stars***.

Also, if the Lords of those two Ascendants, or one of them, being so unfortunate, apply to the Lord of the eighth house, <then> there shall be many general infirmities and also death. But if otherwise, there shall be infirmities and general diseases but not mortality. If <there is> death, it will not be great.

Moreover, if the strongest planet of these significators applies to the Lord of the eighth, <then> there shall be many sudden deaths without any great or tedious sicknesses. Also, if <it apply> to the Lord of the sixth, there shall be many infirmities, general diseases and those of long continuance. And if Mars is the afflicting planet he shall signify hot and dry diseases, especially if he is in a fiery sign and swift in motion. If it is Saturn, he shall cause lingering agues, coughs, consumptions and Saturnine tedious diseases, especially if he is in a cold and dry sign and slow in motion.

Chapter VI

Of Wars or Peace[1]

Hitherto we have proceeded in a plain and easy manner of instruction, for it is my most earnest desire that the knowledge may flow as a stream amongst all judicious souls, especially those of this my native nation or England. Therefore, I shall here again desire the more quick and nimble apprehensions to pardon both my largeness and plainness, since I write to those that are altogether to seek these matters.

[How to judge where there shall be war in any year]

Wherefore then, know that the years of war, dissention, quarrels and bloodshed are to be judged from the conjunction of Saturn and Jupiter, as also from their square and opposition; also from the Ascendant and angles of the Revolution of the Year. For if, these superior planets are in conjunction, square or opposition <to> each other or applying to each other by any of these configurations, <then> wars are to be feared. They shall then begin when they are in partile conjunction or aspect if they are in the angles or else they shall begin when Jupiter enters his exaltation, one of his houses or in any of the angles of the figure at the time of the Revolution. Judge that party to have <the> victory that is signified by the planet most elevated in his eccentric. For, if Jupiter is most elevated and exalted above Saturn, then, they shall overcome who make insurrection or begin the strife.

Also if Mars is in any of the angles at <the> time of the Revolution, whichever it is, he excites and stirs up wars according to his strength and power; if he is strong and well dignified it will be more certain as also the strife and war will be more invective and grievous. In like manner <he excites and stirs up wars> if he is in a square of Saturn or Jupiter, because these are the superior planets. Take this for an approved aphorism, that when any of the superiors, *i.e.*, Saturn, Jupiter or Mars[2] are in conjunction or any malevolent configuration <with> one another, there happens a great and manifest alteration in the elementary world according to their strength, natural and accidental significations.

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[1] ***Cf*** Part 8, Chapter One, [14] – [19]: ***Abu Ma'šar On Historical Astrology: The Book of Religions and Dynasties (On the Great Conjunctions)*** – translated from the original Arabic to English by Keiji Yamamoto and Charles Burnett; published by Brill Academic Publishers ©2000

[2] NOTE BY RAMESEY: who are thus termed because they are above the Sun.

[In what place war shall happen]

If you would know where the war shall be when in any Revolution or other face of heaven you see it threatened, have regard to the sign in which Mars is located, also the sign wherein he aspects either Saturn or Jupiter by square or opposition, also in what sign and part of heaven the *Part of War*, *Bloodshed*, or *Contention* falls and say that in those parts signified by those signs the war, dissention, bloodshed and strife will be; and so judge accordingly or by the major part. How to take the *Part of War*, as also *Part of Peace*, and all other *Parts* requisite to be known, I shall not here mention, the exact knowledge whereof would require a volume by themselves; which, God enabling me and granting me life and health, I shall endeavour to deliver to the world if I find the inclinations of men worthy of such blessings and therein also I shall endeavour to give them some grounds and reasons why the ancients have invented such variety of *Parts* and why they are of such signification.[1]

See also if any of the infortunes, or all, behold the house of Mars or Part of War with a square or opposition, or is therein, or beholds the sign by which the nation, town or city is signified for which your figure is set; or the significator of the King or nobles of that nation, kingdom or people with a square or opposition, or is corporally joined thereunto; it signifies that if the king or that people have wars with any, they shall be beaten or worsted; or at least possessed with much grief, sadness, trouble, sorrow and anxiety. Also, if the planet that is their significator is combust, it signifies the same; if retrograde, they shall fly from their enemies and grow weaker and weaker; they shall be indigent and cast down. Judge also the same, although he was at first well placed, if after a while becomes thus afflicted.

[When the war or quarrel will happen]

Again, if in any Revolution of the Year, Mars is joined to the Part of War, especially in fiery signs, it denotes wars and quarrels. And if the Part of War is strong and free from affliction <then> they shall overcome that begin and forment the dissention and quarrel. But if it is weak, judge the contrary. You may also judge of the time when the war will happen from the distance of Saturn and Mars if their conjunction or aspect is a forerunner thereof; or of any

[1] There were only a few Lots or Parts used in mundane astrology. These are listed in Appendix III explaining how they were extracted and their variety.

other significators by seeing how many degrees they want of the partile conjunction or aspect; giving a month, day or week to every degree according as they are in fixed, moveable or common <signs>, as you have been taught before. Or else, you may have regard to the planet denoting war, who if he is direct it will happen we he becomes retrograde; or if he is retrograde, say it will be when he becomes direct; or when his beams are joined in configuration or conjunction of the significator of the King and if he beholds the significator of the people he signifies much thieving, pillaging and robbing, especially if the malevolent planet is in an angle. But, if he is not in angle but only in a succedent or cadent, the evil will not be general but only in such towns, cities and places under the sign wherein he is, unless his beams are mixed in aspect or conjunction with the beams of the Lord of the Ascendant; for unless he have rule and dominion in the Revolution, he shall not then signify generally evil.

Also, if Mars is in any of the angles and the division apply to any term of his, and the Revolution apply to the place where Mars was in the last conjunction of the planets preceding; or to the place where Mars was in any Great Conjunction, it signifies in that year fighting and quarrelling in those places and regions subject to the sign wherein Mars was, and the application is. Dissentions and quarrels also are threatened when Mars is in square or opposition of Saturn, and Mars is received. But if Mars is not received, neither Saturn, it signifies but little quarrelling. Also, if in any Revolution he is under the Suns' beams, he denotes wars, especially if in a moveable sign; but in a common sign, he promises not much; and if Mars is in Gemini, in the tenth house, the King shall be lavish and spend his treasure. Note also that if the Lord of the fourth is in the ninth house of heaven, it signifies the prisons and goals shall be set open and many captives and prisoners shall escape.

[Other rules for the predicting of war, and how it will be occasioned]

Moreover, you are to remember that in whatever Revolution of the World you look, wars are still to be known and judged from Mars who is the cause of all dissentions, quarrels, wars, bloodshed, and commotions in the elementary world generally. But, if you would know the immediate causes and formenters thereof, look from what planet Mars last separated before the Suns' ingress into the first point of Aries; for although they are fortunes, yet shall they and such as are by them signified be the causes thereof. For example, we shall admit Mars last separated from conjunction or aspect of Jupiter from whence we shall judge the noble men, rich and great in power, authority and esteem shall be the formenters of the war threatened; or Bishops, Pope, Cardinals, church men and religious people, they are all signified by him. In like manner, if it is Venus,

Saturn, the Sun, the Moon or Mercury, you have no more to do than judge in the like manner according to their several significations which you are sufficiently taught in the second book of this volume.

[When we may predict peace, victory, loss, damage, assistance; and from where the assistance is to be expected and from what kind of men]

Now when you have found in any Revolution that wars are threatened, have regard unto the planet signifying it; for if he is direct and well dignified, the war shall not continue or last so long but shall be broken by the King of that region for which your Revolution is; for it signifies a cessation of arms, and that there shall be peace. See also how he is aspected and by what planets and by how many; for many planets beholding him, especially then being essentially strong, it signifies the people shall be in good condition, shall be strong and able to defend themselves and offend their enemies; <they> shall overcome them and have assistance from others, according to the nature of the planets so aspecting him.

But if he is retrograde, they shall be beaten; <they> shall run away and be dejected. And if <it> is stationary to direction, they shall be strong and powerful in war. But if stationary to retrogradation, at the beginning of the war they shall be strong, but it shall go hard with them in the end. In like manner have regard to the significator of their enemies, or those that begin and first forment strife, and judge their condition *mutatis mutandis*, as you have of these; for if their significator is direct, there is a probability of peace and that to proceed from their desire and willingness; or if there is war, that they shall overcome. But if you would know by what means they shall thus become victorious, if you find their significator strong essentially and not beheld by any other planet, say by their own strength and policy; but if it is aspected and assisted by the benevolent rays of other planets, their significator not being essentially very strong, <then> say by the help of such as are signified by those planets so assisting and beholding the significator shall they become victorious. As if it is Saturn, <then> say by the help of some king; if the Sun, by some prince or nobleman[1]; if Mars, by soldiers and warlike men; If Jupiter, by nobles, wife and discreet grave men; If Mercury, by scholars and learned, witty <or> political men; if Venus, by riches or by some noble spirited women; if Luna, by merchants, sea men or the common people of any place. If you would particularly know the place, or from what country, nation or province, it is no more than thus; look to the sign wherein your adjuvant planets, or planet, is and

[1] NOTE BY RAMESEY: for the Sun signifies rather petty princes than Saturn.

judge according to discretion that they will be such as are of the nation or place thereby signified, remembering that ancient aphorism *ate a scientia*; for you must not judge impossibilities or what is contrary or repugnant to reason.

[By what nation or people the war shall be begun]

Again, if you would know by what nation or men the war threatened is to be begun or acted, look to which part Mars seems to be assistant, remembering that the Ascendant, the Lord thereof, and any planet from whom Mars last separated are significators of the Kingdom, people or nation wherein your Revolution is. The seventh house, the Lord thereof and the planet Mars next applies unto are significators of their enemies; and that he assists more that party with whose significator he is applying or configuration, or that which he does more lovingly behold. For on whose side so ever you find Mars, say that they shall be valiant and stout and turn their backs on no enemy whatsoever. But if he is retrograde, it shall be occasioned by diverse men who aim at the honour and applause of such actions as they are never able to perform, or are worthy of the name, yet attributing that unto themselves which was acted and accomplished by others, shall boast of great and high matters but shall perform little or nothing and lay the burden of the war on other men's shoulders and shall themselves only thieve, pillage and plunder, and cut by the high ways. And if Mars is stationary, as above said, the war shall be the more grievous and hot and the men stronger and courageous.

Have regard also unto Saturn, who stirs up <the> most deadly feuds and heart-burnings above any of the other planets when he is significator of dissentions and troubles, and that to those to whose side he takes; also grievous troubles and miseries unto those cities and towns subject unto the sign wherein he is, according to the signification of the house of heaven he is in; as if in the second, they shall be damnified in their estates, substance and riches; in the third, in their small journeys, brethren and kin, and so, as you have been taught above, you may run over the signification of every house of heaven. If he is retrograde, he shall signify the same mischief which you heard of Mars, but they shall be more grievous and intolerable.

[What may be expected when the Lord of the Year, half year, quarter, month or day are in good aspect and reception of the planet signifying war]

Know also that if the planet denoting war is in good aspect and reception of the Lord of the Year, he shall denote good during that Revolution, *i.e.* peace and no war; if with the Lord of the Half Year or Quarter, no mischief by war shall

happen that half year or quarter. In like manner, if he is thus in configuration with the Lord of the month and day, such mischief shall not happen therein. And if this reception by either body or aspect is in the first seven degrees of any sign, the good shall be chiefly at the beginning of the year and during the first quarter; if it is between the seventh and fifteenth degree during the first half of the year; if between the fifteenth and one and twentieth, in the third quarter; if between that and the end, in the last quarter and later end of the year. In like manner, judge the months, days and hours.

[Whether the enemies general is young or old]

The ancients amongst other curiosities in this nature have given these rules for the knowing whether the general or chief commander of the enemy's party is young or old. Have regard to the significator of the afflicting planet and significator of the enemy, and see if they are oriental, for then it denotes him young, especially if then the Moon is also oriental; but if they are all occidental, he is old; but if one shall be oriental and the other occidental, he is neither young nor very old but of middle age.

I shall here now conclude this chapter with this note, that all quarrels and bloodshed that happens in the world are generally caused by Mars, because when he enters any angle, especially the fourth, he signifies there shall be many quarrels and wars, and great slaughters and effusion of blood, and that men shall delight to kill one another.

Chapter VII

Of fertility and sterility

[How to judge of plenty in any year]

Reason and experience teach us that commonly after war comes scarcity; and after peace, plenty; and therefore these being their successors, as I may say, or events, I have thought good in this Chapter to speak thereof.

Wherefore in this matter have regard to the Ascendants of the conjunction and prevention of the Luminaries to the Revolution in their places. If the place of the conjunction or prevention apply to the place of Jupiter, and Jupiter have dominion in that place, or if he assists the Lord of the Ascendant, and the Lord of the fourth house at that time is free from misfortune, and the application of the Ascendant of that law or the change of triplicities, applying to the place of Jupiter or Venus by conjunction or aspect, there shall be plenty at that year of such things as the earth does produce; especially if the Lord of the second house assist or apply unto the Lord of the Ascendant by a good and friendly aspect. This shall be more assuredly confirmed if the Part of Fortune has power and dignity there in that place, because those signify plenty upon plenty.[1]

[Of scarcity or dearth]

But if you would know when the year is likely to be scarce and unfruitful, see if Saturn is ruler or disposer of the place of the conjunction or opposition by essential dignity or aspect, or whether he is Lord of the Ascendant or Almuten thereof, or afflicts it[2] by any malevolent aspect, or is in any angle; and the Lord of the fourth afflicted of the infortunes, especially of Saturn. For if so, scarcity is threatened and is assuredly expected, especially if he is in opposition of Mercury, or in any of the angles of the figures at the time of the conjunction or

[1] This explanation from Ramesey is very obtuse and unfortunately quite ambiguous. He is once again plagiarizing Abu Ma'shār and quoting directly from ***on the Great Conjunctions*** and he is doing so without fully grasping what Abu Ma'shār is explaining. For a comparison of Abu Ma'shār's text and his explanation, please see Appendix IV.

[2] This is probably referring to the Lord of the Ascendant or Almuten; *i.e.* if Saturn afflicts the Lord of the Ascendant or Almuten of the Ascendant with a malevolent aspect!

prevention; or be in square or opposition of the Lord of the second, Lord of the Ascendant, Part of Fortune or its dispositor. Scarcity may also be expected when Saturn afflicts the Moon, or the Moon applies to him by either conjunction or aspect, having last separated from the conjunction or opposition of the Sun.[1] In like manner, judge penury and want, if either of the malevolents afflicts the year thus, especially if they are in square or opposition of Mercury. But you must note that the evil threatened by Saturn is worse than that promised by Mars, as the good promised by Jupiter is much better than that signified by Venus. And judge the quality of the good or evil promised or threatened by any of these, from their proper nature and the nature of the sign wherein they are; as if Saturn is in an airy or watery sign, he denotes floods, inundations and many storms, tempests and destruction by high winds; if in a fiery sign, <then> drought *etc*. Also note, that if Mars in that Revolution in which the Lord of that nation, kingdom, law or commonwealth is exalted, is then in any of its own houses, he shall signify much rain. And if he is in any of the houses of Saturn, little or no rain is to be expected; and in other houses, a mean is promised.

[1] This doctrine is based in an original concept of the «bond of the Moon». Paulus explains this in this way, «And if the dissolution of the bond encounters a malefic, it becomes responsible for many evils. If it encounters [a star] that is stationary or subtracting in numbers [i.e. retrograde], it provides manias [i.e. fears], imprisonments, emaciations, and lingering illnesses; and sometimes it becomes responsible for hard to cure injuries, and occasionally it takes away life. And furthermore, the dissolutions of the bonds are called oppressive and afflict exceedingly whenever the Moon, when loosed from a conjunction [New Moon] will make a meeting with Ares [Mars] and from the whole Moon with Kronos [Saturn].» Cf Chapter 35 – **Introductory Matters** – by Paulus Alexandrinus, translated by Dorian Gieseler Greenbaum, M.A. and published by ARHAT ©2001

Chapter VIII

Teaching how to know the price of anything in any year

A *Tabarim*,[1] amongst other ancients has been herein most large. What is most expedient to be known, I shall here set down and as near as I can, omit that which may be superfluous.

In this manner of judgement, you are to have regard to the ingress of the Sun into Aries, from where you are to require judgment, as also the position of the heavens at every conjunction and opposition of the luminaries every month, and from the conjunction preceding every ingress, as well quarterly and half-yearly as yearly; for all things happening in the world in a natural way, are occasioned by the stars and may be known by the position of the heavens, stars and planets at the time of the conjunction and opposition of the luminaries if rightly understood, so that by the conjunction the generation and beginning of things are judged; by the opposition the destruction and decay thereof. For the Moon being nearest of all planets to the globe of the earth and the swiftest, does immediately convey unto it and men thereon the virtue and signification of all the other planets.[2] Therefore, we see by reason of this, her great power and influence, all things as well vegetative and mineral as animals, increase and decrease in vigour, strength and growth in some sense according to her motion; and that the corruption and generation of all things are appropriate unto her and the Sun. Therefore, by their conjunction and opposition these things may perfectly be known unto us if we are but searchers and contemplators of nature and its causes.

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[1] I do not know to what ancient author Ramesey is referring. One possibility however could be that this name is a Latinised corruption of Avraham; *i.e.* Avraham Ibn Ezra.

[2] «First. Know that the significator, i.e. the Moon, whose circle is nearer the earth than the circles of all the other planets, is, before all the other planets, the one most like the things of the earth. Do you not see that a man begins by being small and then increases until he attains full growth? The Moon does the same thing. Therefore, take it to have the signification of all things, because its good state is the good state of everything, and its bad state is the bad state of everything. And it strikes,[2] that is it commits, its disposition to that one on which it casts its rays, and to that one of the planets to which it is joined, and it sends its light to that same planet, and that planet is termed the receiver of the disposition because it receives that which was committed to it. Therefore, the Moon itself is the informer of these planets; and she pacifies them, and carries [influence] from some of them to others.» *Cf* **The Introduction to the Science of the Judgments of the Stars –** by Sahl Ibn Bishr translated from the Twelfth Century Latin Version by JAMES HERSCHEL HOLDEN, M.A.

Now if you would know what shall happen generally touching the price of anything in any year, have regard to the position of the heavens at the Suns ingress into Aries if there is but one figure to be erected;[1] but if two look to their positions at his ingress into Aries and Libra; if four, or for every quarter, at his ingress into Aries, Cancer, Libra and Capricorn. If you would more particularly make monthly observations thereon, have regard to the conjunction of the luminaries every month;[2] and remember that the Ascendant thereof, or the sign ascending at that instant for which you desire to erect the figure of the heavens, its lord and the planet or planets therein located are significators of the condition and state man and the air; and you may join also in signification with them the dispositor of the Lord of the Ascendant. If the planets or planet therein located is peregrine and afflicted, judge mischief and detriment in these according to his nature, signification and strength; and so judge the contrary if he is then strong and essentially dignified.

If there is any planet in an angle that has dignity and power in the Ascendant, especially exaltation, he shall be the significator of the price of things, or any planet in an angle essentially dignified and strong. And if the Lord of the Ascendant is remote from this house[3] and the planet in the angle <is> peregrine, yet he is the significator as long as he is in that angle. But when the Lord of the Ascendant is in any of the angles, or in the eleventh or fifth houses, he shall show his significations more manifestly than any other shall, especially if he is oriental and going from under the sunbeams.[4]

[Note]

Ever take this for a general and true rule, that whatever planet you find fortunate in any sign, he shall signify and denote the dearness of such things as are under the signification of that planet, and the sign wherein he is; so also the contrary if he is weak and impedited, judge they will be of little or no esteem or

[1] Remember when the ascendant of the Aries ingress is a fixed sign, only that chart was needed for the year; if the ascendant was a mutable sign, then two charts were needed, the Aries ingress and the ingress of the Sun into Libra; if the ascendant of the Aries ingress was a cardinal sign, then four charts were used as explained by Ramesey.

[2] Not just every month, but the chart of the New or Full Moon was cast and compared to the chart of the Sun's ingress into each sign for these particulars.

[3] I think what Ramesey means by «remote from this house» is that the Lord is inconjunct to the Ascendant; *i.e.* falls in the 2nd, 6th, 8th or 12th sign from the Ascendant.

[4] That is to say, the planet is heliacal *rising*. If one of the superior planets, this is when it is 15º oriental of the Sun. If one of the inferior planets, this is at two times; when they are both Rx and direct and 15º (occidental or oriental) of the Sun. However, that heliacal rising that emulates the superiors is when the inferiors are direct and heliacal rising when they are occidental.

value and may be purchased at a small rate. Wherefore it is very necessary you are thoroughly versed in the nature of every planet and sign which you are sufficiently taught in the second book. And this rule without any more words may suffice for sufficient instruction in these matters, yet we may apply it thus:

Look if the Lord of your Ascendant is received or disposed of by any planet[1] and the receiving or disposing planet is strong in an angle it signifies that corn and such things as are most necessary for the use of man shall be at a high rate that month; the dispositor of the Lord of the Ascendant in opposition of the luminaries or that of the time promises the same; also if the Lord of the Ascendant is received or disposed of, and he together with the receiving and disposing planet is ascending.[2] But if the Lord of the Ascendant and the planet in an angle apply to any planet <that is> cadent, slow in motion, or afflicted, the price shall fall. So likewise, if the Lord of the Ascendant, its receptor or dispositor is cadent, weak and afflicted it signifies the same according to their affliction. If <they> are much weakened and afflicted, they will be very cheap; if a little afflicted their price will fall but not altogether so much etc. And if the Lord of the Ascendant, its dispositor and receptor do then also apply to any planet <that is> weak, cadent and afflicted, this will be the more certain.

See also what planet you find in the Ascendant, for he shall have signification with the Lord of the Ascendant and shall denote the cheapness or expensiveness of provisions according to his strength or weakness. But if the Lord of the Ascendant is not received by any planet, he shall not have signification with him, but the planet therein placed shall be significator only. If your significator, or Lord of the Ascendant if he participates with him, and the luminaries are in

[1] That is to say, if the Lord of the Ascendant applies to a planet (committing its disposition) and that planet receives the Lord of the Ascendant's disposition (or matters) then it will be the significator of these matters.

[2] What Ramesey means by «*ascending*» is not likely to mean ascending at the horizon of the chart. It probably means ascending in the deferent, or as it was technically called, «*ascending in the circle of its auge*». The terms «*ascending in the circle of its auge*» and «*descending in the circle of its auge*» referred to the movement of the centre of the planet's epicycle around the deferent. The auge (*awj* in Arabic) was the highest point on the deferent, *i.e.* the highest point at the top of the deferent. There were two definitions concerned with these two expressions. One (according to Al Biruni) was when a planet was less than 180º from the auge in a counter clockwise direction, then that planet was «*descending in the circle of its auge*». If it was more than 180º from its auge, it was called «*ascending in the circle of its auge*». The other definition, according to Abu Ma'shār was, «*One of the conditions of each one of them [the planets] is ascending in the orb of the auge and decreasing in light, size and motion. This is if between it [the planet] and its auge there are less than 90 degrees on the right or left. If it is at ninety <degrees> of it precisely, it is balanced in light, size, and motion. If it is exceeding this [90º either left or right], it is descending and increasing in all these elements.*»

the Ascendant or in any other angle at the time of their monthly conjunction, the price of corn and other necessaries for the life of man shall continue and remain as it was in the preceding month; but if your significator and the luminaries are received and strong and are in the eleventh or fifth, the prices shall be raised and that according to their fortitudes; if they are essentially very strong it will be much raised, and so on the contrary. Also, if the planet in the Ascendant applies to the Lord of the Ascendant, the price shall be raised that day you find your significators in partile conjunction or aspect. If the Lord of the Ascendant and the luminaries are weak and afflicted in the third, ninth, twelfth, or eighth houses, it signifies their price shall be abated and fallen. The angles signify the fixation and durability of what is. If any afflicted planet also applies to the Lord of the Ascendant, judge the abatement of the price and that especially if the Lord of the Ascendant applies to any planet weak of afflicted.

Moreover, if the Lord of the Ascendant is weak and afflicted, and its dispositor strong, yet shall not he by his strength signify anything; for the Lord of the Ascendant shall still be the significator of the price of things unless he were in a cadent house and some planet[1] is then in an angle for then that planet[2] shall be significator. Lastly, if the Ascendant is any of the houses of the luminaries, have regard unto them, and according to their fortitudes or debilities and places in the figure and configuration with the Ascendant, judge.

Some of the ancients have taught that we are to regard the planet in the tenth house if any are there at the time of the Sun's ingress into Aries, or the planet applying to the Lord of the tenth, and make him significator of the price of things. As if the planet located in the tenth or beholding the lord thereof is strong and direct, such things signified by the sign wherein your significator is shall be expensive and of a high price; but if your significator is weak and retrograde, judge the contrary.

Dorotheus with others say to know the price of things, look what planets you find at the Sun's ingress into Aries <are> oriental and judge such things signified by him and the sign wherein he is, shall be expensive; and that those that are under the signification of those that are occidental and the signs wherein they are, shall be cheap. In like manner, have regard to every planet, and see which of them is strong and free from all impediment and judge such things as are signified by him and the sign wherein he is, shall be expensive; and on the contrary they shall be cheap whose significators are weak, combust,

[1] NOTE BY RAMESEY: as has been said.
[2] In the angle

cadent, under the Sun's beams and retrograde, *etc*; and so also according to their mean between those two extremes judge of the business when they are not altogether strong, nor altogether so weak. And truly, this is very rational and for the generality may pass current, yet you may follow <that> which most pleases your fancy, but I recommend this unto you.

Abrahamus Judæns says, if Saturn in any Revolution or other times is not in any of the angles, such things as are edible and most beneficial and useful for man shall be cheap; but if he is therein,[1] judge the contrary, especially if he is strong and has dignity therein, for then he shall denote grievous penury and want, <for> things shall be so expensive.

Messehalah[2] says, have respect unto the Lord of the Ascendant and the Moon, and if the strongest of them apply to any planet in the Ascendant or Midheaven, judge the price of provisions necessary for the use of man to be high; and if it[3] applies to any planet in the seventh house the price shall be indifferent; but if to a planet in the fourth, received or the Lord of the Ascendant, its dispositor or the Moon received by him, it shall be high. But if they or either of them applies to a planet in a cadent house not receiving him, provisions shall be so bad it will hardly be sold; but if they do receive him, they shall be expensive.

Haly says, have regard to the Lord of the Year who, if he is going to retrogradation or is descending in his circle, or is in the lower part of his epicycle, he signifies things shall be cheap and of a low price that are of the nature of the sign wherein he is. So likewise, if the Moon is either in the Revolution of the Year, quarter or month <found> decreasing in light and motion or applying to a retrograde or weak planet, she signifies the same.

But as touching the cheapness and expensiveness of anything, have regard to the ingress of the Sun into Aries, or any other quarter[4] and therein diligently consider the state and condition of the planet and sign signifying that concerning which you would require judgement; and according to his strength and debility judge; for if strong, the things will be expensive and of a high price or value; and if weak, judge the contrary.

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[1] In an angle
[2] Māshā´allāh
[3] The Lord of the Ascendant or the Moon, whichever is strongest
[4] NOTE BY RAMESEY: if it is so that so many figures are to be made.

Some of the ancients have also taught that for monthly observations in this matter we have regard to the conjunction of the luminaries. And Haly says that we ought in every year <to> have regard <to> whether Saturn or Jupiter enters the sign of the kingdom, nation, or country for which you erect your figure and from their places, strengths and debilities <at that time> we are to judge; for if the planets are unfortunate in these places it signifies things will be cheap; but if they are there fortunate and strong, judge the contrary.

Moreover, you are to take notice that every planet in his exaltation or elevated in his epicycle, whether he has dignity in the Ascendant or not, signifies things shall be expensive that are of the nature of that planet and the sign he is in. Therefore, I say again <that> it is most requisite that you are thoroughly acquainted with the significations of the planets and signs taught you in the second book.

Chapter IX

Containing instructions touching the alteration of the air and change of weather in any year

Much pains and diligent observation is required for the delivering <of> rules infallible in this matter; I mean for these regions and parts of the earth wherein we live being islands.[1] But doubtless, the ancients did sufficiently treat hereof; neither is the validity and certainty of their rules which they have left to posterity to be questioned; for such is the reason they carry with them, that <without> question they were most authentic and seldom or never admitted of correction in those parts of the continent wherein they lived. And perhaps in these parts also, with a little amendment, they may be made infallible; wherefore I shall here, <make> my utmost endeavour to deliver them unto you; and perhaps hereafter according as I shall have life, liberty and leisure afforded me, I may give you them more short, compendious and efficacious. For I must confess the present philosophers of this our age, are more to seek in their judgments of weather than in any one thing whatsoever and do oftenest therein deviate from the truth.

[How to judge of the alteration of the air and change of the weather]

In the judging then of these matters have regard unto the whole figure of the Sun's ingress in Aries, for the general judgment thereof for the whole year, if no more figures are to be erected; but if two, or four (as you have heard in the 1st chapter of this treatise) you are to have respect unto them; to know the state of the weather quarterly and half-yearly. But you are also to remember <that> you join them in judgement with the figures at the time of the preventional conjunction and opposition of the luminaries. And if you would judge of the alteration of the air for every month, you may consider the figure of heaven at the time of every conjunction of the luminaries, as also every square and opposition if you would predict for every week.

[Of the chief and general significator of the weather]

When you would judge of any of these times, consider the ascending degree of the figure, whether it is for the year, half-year or quarter, and see in what mansion of the Moon these places fall, i.e. whether dry, moist, cold, or

[1] Ramesey of course living on the British Isles

temperate mansion[1] and whether the Lord of the Mansion has any aspect to the <degree of the> conjunction, opposition, Ascendant of the Revolution, or <the> Lords of these; and of what nature, temper and quality he is and the Mansion he is in; and accordingly judge of the state of the weather, he being the general and chief significator, especially if he is the Almuten of the Ascendant; for he shall, as Ptolemy says, be significator though he does not behold their conjunction or opposition; but if any other <planet> does, you must join him[2] in the judgment with him.[3]

Consider also the fixed stars of the first, second, third and fourth magnitudes <when they are> rising, culminating and setting; and see how they are aspected by the significator and see whether any of them are in conjunction with him; consider their nature and in which Mansion they are. Also, consider the nature and quality of the Lord of the place of any Great Conjunction or any eclipse of either luminary and to what planets or fixed stars they apply, as also the Moon after her conjunction or opposition with the Sun. And as you find it requisite, consider the major testimonies and judge of the nature, quality and temper of the weather.

If your significator is free from impediment, strong, no wise beheld of any of the planets; nor <is> he in conjunction or applying by aspect to any of them, nor to any notable fixed star, <then> you shall judge the quality and nature of the weather from his bare signification. But if any planet is configured with him or he with any planet or fixed star, you are to judge according to the nature of your significator and the nature of the planet or fixed star in conjunction or other configuration with him by making a rational and judicious commixture; and this all happens at that time and on those days wherein you find them in conjunction or aspect.

As if, *e.g.* Saturn were chief significator of weather in an angle, no wise impedited nor applying to any other planet nor any to him, <then> he shows temperate showers and seasons, dark clouds over-spreading the sky; especially if he were in a temperate Mansion. But if it were a cold Mansion, the weather will incline to cold; if moist, to moisture. But if he were impeded or ill aspected he shall signify storms, tempests, hail, rain, wind, thunder and dark clouds; especially if he were then malevolently aspected of Venus or Mercury out of an

[1] NOTE BY RAMESEY: Which you are taught in the 1st section and 3rd chapter of the third book of this volume being our Introduction to Elections. See Appendix V
[2] *I.e.* the other planet beholding the Ascendant
[3] *I.e.* the chief significator or Lord of the Mansion of the Moon

angle and in a moist Mansion; of Jupiter, winds, rain and thick clouds; of Mars, yellow clouds, lightning, thunder and rain in places and time convenient; of the Sun, red clouds, wind and great rain, also in summer thunder and lightning; <all> according to the nature of the signs, Mansions, and places of the heavens <where> their conjunction or aspects are. But you must know <that> the Sun or Moon are never assigned chief dominion in any figure concerning the weather because they are general significators of times and seasons; as the Sun of the Year and its parts, *i.e.* spring, summer, autumn and winter by his ingress into the equinoctials and tropics; the Moon of the months and weeks by her conjunction, square and opposition to the Sun *etc*.

Your chief significator, being oriental, will work his effects chiefly towards the latter end of the year; if occidental, towards the beginning.

Moreover, you are to consider that you may be the better enabled to your work <by considering> the nature of the sign ascending at any lunation, time, or quarter of the year; the planetary Lord thereof and the nature of those planets located in the Ascendant or in any configuration with it and in what Mansions these are <in>, as also the planets in conjunction or aspect to the Moon. See also from what house she is beheld or in what house she is corporally joined to any, and according to the major testimonies judge; if wet, <then> wet; if dry, <then> dry etc. And if the testimonies are equal, <then> judge unconcern.

Consider also the angle the Moon is next to enter into; for if most planets are therein located or cast their aspects to the cusp thereof, or are therein accompanied with the most notable fixed stars, <then> it is a sure testimony of rain; and that generally throughout the whole region, especially if the Lord of the Ascendant is in that angle and the chief significator. Also, if the sign ascending belongs to the dominion of Saturn, Venus or the Moon, or they are in the Ascendant or behold it with any aspect, <then> it indicates rain also and a moist air and weather; also if a retrograde planet, especially one of the superiors, is with the «opener of gates»; also when Venus is in any configuration of the Sun, especially square, opposition or conjunction <it indicates rain> in convenient seasons.[1]

See also <that> you especially consider Mercury; for as soon as he changes his habitude, either in the zodiac or in his orb though ever so little, the air and

[1] Of course, it is quite impossible for Venus to be in either the square or opposition to the Sun! The only configuration Venus has with the Sun is conjunction! However, it is possible for Venus to **behold** the Sun from a sextile **by sign**, but never joined to the Sun by aspect!

weather is altered. Observe also, to what planet he is joined, either by body or aspect in the «opening of the gates[1]»; for if it is Saturn, he causes fierce blasts, darkness of the air and rain; if Venus, clouds and showers in convenient times and places; and so the rest.

It is also an approved rule that when Saturn goes out of one sign of the zodiac into another, the air and weather does immediately alter, no matter what time of the year it will be; and sometimes <that> causes thunder, lightning and very tempestuous stormy weather. Also when the Moon, after any conjunction, square or opposition of the Sun, applies to the chief significator or to the ascending degree at the time of the same conjunction, square or opposition, <then> the weather will be disposed according to the nature of the significator in the figure.

[What «opening of the gates» is]

Opening of the gates is when a planet applies to another <planet> that rules the sign opposite to his[2] house; or when another planet separates from any and applies immediately to another that has dominion by house in the signs opposite to those ruled by the planet from whom he last separated.[3] As for example, if the Sun applies by any aspect or conjunction to Saturn, it is an opening of the Gates[4] because Aquarius, which is the domicile or sign under the dominion of Saturn, is opposite Leo, which is the domicile of the Sun. So likewise, if any other planet should separate from the Sun and immediately apply next to Saturn, or separate from Saturn and apply to the Sun, <then> it is also an «opener of the Gates», because that planet transfers the light and nature of the planet with whom it was last joined, either by body or aspect, to the planet it next applies to and so causes an alteration of the air; as rain ever follows upon «opening of the Gates».[5]

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[1] This is a conceptual term that I have come across in earlier writers such as Al Biruni. Ramesey explains at the end of this chapter what «opening of the gate» is.
[2] I.e. the applying planet
[3] That is to say, if some lighter planet [C] transfers the light of one planet [A] to the ruler of the domicile [B] opposing the domicile of the first planet [A].
[4] NOTE BY RAMESEY: or windows as it is termed by Moses in the 7th chapter of Genesis, verse 11. «In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the **windows of heaven** were opened.»
[5] This is an interesting concept. But I also would tend to think that this is true **only if** the planet being applied to «*receives*» the disposition (matters) of the planet applying or whose light is transferred!

Now you may soon know the Opening of the Gates in all the other planets by considering the houses and signs appropriated to each planet as you have been taught in the 8th Chapter of our ***Introduction to the Judgment of the Stars***. But if you please, you may consider this following direction.

Any of these four planets applying to a conj., sextile, square, trine or opp.

♃	♐ ♓
♂	♈ ♏
☉	♌
☽	♋

Of these three opposite unto them, or they to these, or any planet translating the light of each to the other.

☿	♊ ♍
♀	♉ ♎
♄	♒
♄	♑

Is an «Opening of Gates», for that their houses are opposite the one to the other, *etc*.

So that the planet from whom any planet separates, «opens the Gates» of the other, to whom he applies. As if from Jupiter to Mercury, or they are in each other's aspect, they raise fierce north winds; if Mars and Venus, according to the season and place and signs they are in, they shall denote rain, hail, snow and thunder; if the Sun and Saturn, dark air, many clouds and much wet *etc*.

Chapter X

Showing how to judge the weather by aspects of the Moon to the other planets and by the several aspects of the planets amongst themselves

[Nota benè]

Ever remember you are wary in pronouncing judgment touching weather and the alteration of the air. For in some places and regions, rain is more natural and usual than in others, and again, which is wonderful, rain is never seen in Egypt which is watered with the overflowing of the river Nile only. Therefore, let your judgements be framed according to discretion, considering the nature and quality of the climate concerning which you are to judge.

[How to judge of the alteration of the air by the conjunction or malevolent aspects of the Moon to the other six planets]

The Moon in conjunction, square or opposition of Saturn in moist signs signifies cloudy weather, cold and moist air that day; and so according to the nature of the sign judge. And if she separates from Saturn and applies to the Sun by any aspect or conjunction, the weather will be tempestuous, very hard and uncomfortable.

If she is in conjunction, square or opposition of Jupiter, either in Aries or Scorpio, <then> she denotes fair weather and white clouds; with Mars in watery signs <it> promises rain, in fiery signs divers coloured clouds throughout the whole heaven, in the summer often thunder; with the Sun in moist signs and applying to Jupiter afterwards denotes a temperate air and moderate weather, in fiery <signs> and applying to Mars <it denotes> hot and dry weather and much lightning. If the Moon is in like manner in conjunction, square or opposition of Venus, rain is threatened, especially if they are in moist signs; with Mercury if she so beheld or he so aspected by her, signifies rain also and wind, and that the more if she then go to any aspect of Jupiter or from Venus to Mars, because these are «Openers of the Gates» as you have heard.

[How to know the state of the weather by mutual aspects of the planets]

Thus much of the malevolent aspects of the Moon with the other six planets. Now it remains <that> we also see what may be predicted touching the alteration of the air when the planets are mutually aspected the one by the other. Saturn then in conjunction of Jupiter, in fiery signs, signifies a great drought; in watery <signs>, floods, continual rain, also inundations and overflowing of water; In airy signs, plenty of wind; in earthy <signs>, earthquakes and the fall of houses and eradication of trees; judge also the same when they are in a malicious square or opposition, *etc*.

Saturn in conjunction, square or opposition of Mars in watery signs denotes rain in winter, autumn and summer, as also summer oftentimes <there is> thunder and lightning, especially in fiery signs; but in autumn and winter windy dry weather, as also spring; and in airy signs <in> spring, summer, autumn and winter promises great winds and sometimes rain.

Saturn in conjunction, square or opposition of the Sun in the spring denotes cold rain or hail, in <the> summer much rain, thunder and lightning according to the nature of the sign; in autumn tempestuous stormy weather; and in winter grievous cold and snowy slabby weather.

Saturn in conjunction, square or opposition of Mercury signifies winds and rain in the spring, especially in watery and airy signs, as also wind and showers in the summer; but if they are in fiery signs <then they denote> thunder, lightning and rain; in autumn, wind and cold according to the nature of the sign; and in winter cold and snow.

Jupiter in conjunction, square or opposition of Mars shows the spring to be windy and tempestuous; a thundering and lightning <in> summer; rain and storms in autumn; and in winter cold snows and sharp winds according to the nature of the sign.

Jupiter in conjunction, square or opposition of the Sun in the spring signifies high winds; in the summer thunder and lightning; in autumn vehement winds; and very dry, cold, frosty weather in winter. For the most part they signify thus in every sign.

Jupiter in conjunction, square or opposition of Venus shows temperate air according to the nature of the season all the year long. Yet if they are in watery signs, they will incline somewhat to moderate showers.

Jupiter in conjunction, square or opposition of Mercury denotes great and vehement winds in every quarter they are so aspected if in airy signs; in watery, rain; in fiery, thunder and lightning, but of no great continuance.

Mars in conjunction, square or opposition of the Sun in fiery signs promises drought in the summer; in the spring a dry air; also in autumn and winter, frost; in watery signs, showers in the spring, <in> summer thunder and rain, in autumn showers, and in winter rain and cold.

Mars in conjunction, square or opposition of Venus in the spring causes sudden great and violent rains; tempests in autumn and summer; but if in fiery signs or in each other's house, great thunders and lightnings.

Mars in conjunction, square or opposition of Mercury in fiery signs causes heat and drought in the summer; rain, in watery signs and sometimes thunder and lightnings; in autumn and winter sudden great winds, as also cold in winter.

The Sun in conjunction of Venus in the spring causes rain, thunder, tempests and rain in the summer, in autumn <denotes> showers and wind, and in winter much moisture; in square or opposition of Venus he can never be.

The Sun in conjunction of Mercury denotes winds and moisture, especially in watery and airy signs; but in fiery <signs it denotes> a serene air in the summer and frost in winter; in square or opposition he can never be of Mercury by reason of his proximity as you have heard in the 2nd book, chapter 6.

Venus in conjunction of Mercury <denotes> rain in the spring, summer and autumn, as also snow in winter and sudden high winds; also in summer the raise storms and tempests; judge also the same in every one being in sextile or trine as you have heard of these aspects, but you must know they are not altogether so bad.

Chapter XI

Demonstrating the alteration of the air by the combustion, orientality and Occidentality of the planets in each of the 12 signs

[Saturn]

Saturn combust in Aries denotes a dark, obscure, cloudy, misty air; oriental, fair weather; occidental, great and vehement wind.

Combust and occidental in Gemini, <it denotes> drought; oriental, fair windy weather.

Combust and occidental in Cancer <it denotes> dark air, fogs, mists and troublesome weather; oriental somewhat calmer.

Combust, oriental or occidental in Leo causes rain and moderation at the best; and sometimes thunder.

Combust in Virgo makes an infectious air; and turbulent if occidental; but oriental it will not be so bad.

Combust in Libra causes a defect in the sight of men and women; oriental, winds; occidental, whirlwinds and turbulent air.

Combust in Scorpio <it denotes> cold air; occidental, frosts; oriental cold north winds.

Combust and occidental in Sagittarius <denotes> a cold rainy air; oriental, cold and frost.

Combust in Capricorn denotes a dark obscure air with south winds; occidental, cold; oriental, north winds.

Combust in Aquarius <denotes> cold air; occidental, tempests; oriental, rain.

Combust in Pisces <it denotes> clouds; occidental, rain; oriental a more temperate air.

[Jupiter]

Jupiter combust in Aries is a token of rain; being occidental, he causes clouds; and oriental, fair weather.

Combust in Taurus <Jupiter denotes> indifferent weather; occidental, pleasant showers; oriental close calm weather.

Combust, occidental or oriental in Gemini <Jupiter denotes> fair and temperate weather.

Combust, occidental or oriental in Cancer brings a calm and pleasant air.

Combust, occidental or oriental in Leo <it denotes> pleasant winds.

Combust, occidental or oriental in Virgo causes weather fit for the production of seed and the fruits of the earth.

Combust, occidental or oriental in Libra <it denotes> indifferent weather.

Combust in Scorpio <it denotes> rain; occidental, bitter weather; oriental, more temperate.

Combust in Sagittarius <it causes> much rain; occidental, worse weather; oriental, better.

Combust in Capricorn <it causes> moist air; occidental it is worse; oriental, better.

Combust and occidental in Aquarius <it causes > rain; oriental <it denotes> fair <weather>.

Combust, occidental or oriental in Pisces <it causes> calm winds.

[Mars]

Mars combust and occidental in Aries <indicates> bad weather; oriental, the contrary.

Combust in Taurus <Mars denotes> a quiet air; occidental, stormy; oriental, windy.

Combust and occidental in Gemini <Mars denotes> heat; oriental, somewhat more temperate.

Combust and occidental in Cancer <it denotes> great heat; oriental, not so violent.

Combust and occidental in Leo <it denotes> drought; oriental, not altogether so dry.

Combust, occidental or oriental in Virgo signifies the same as you have heard of Saturn.

Combust in Libra <it> causes moisture; occidental, high winds; oriental, more temperate.

Combust in Scorpio <it causes> moisture; occidental, storms; oriental, gales of wind.

Combust in Sagittarius <it causes> drought; occidental, the same; but oriental it will not be so very dry.

Combust in Capricorn <it denotes> cloudy weather; occidental, some heat; oriental, more temperate.

Combust in Aquarius <it denotes> drought; occidental and oriental, plenty of winds.

Combust and occidental in Pisces <it causes> drought; oriental, thunder and lightning.

[The Sun]

The Sun now should follow order, but he can never be combust, oriental or occidental, as you have heard before, the planets being thus termed in respect of him. Besides you have been also shown that neither the Sun nor Moon are to be admitted chief rulers in any scheme because they are general significators of times and seasons. Therefore, let us now have regard unto the significations of

Venus when she is either combust, occidental or oriental in any of the signs of the zodiac.

[Venus]

Venus combust and occidental in Aries causes moisture and great winds; oriental, thunders and rains.

Combust in Taurus <it causes> thunders; occidental, fair weather; oriental, pleasant weather.

Combust and occidental in Gemini <it causes> wind; oriental, a calmer air.

Combust, occidental or oriental in Cancer <it produces> a quiet calm time.

Combust, occidental or oriental in Leo <it denotes> drought.

Combust and occidental in Virgo <it causes> drought; oriental, the contrary.

Combust in Libra <it causes> moist air; occidental, rain; oriental, fair.

Combust, occidental or oriental in Scorpio <it denotes> rain.

Combust in Sagittarius <it causes> rain; occidental, wind and cold; oriental, not so bad.

Combust in Capricorn <it denotes> cold air; occidental and oriental, rain.

Combust in Aquarius <it causes> cloudy weather; occidental, hot; oriental, rain.

Combust in Pisces <it denotes> cold; occidental and oriental, disposed to snow.

[Mercury]

Mercury combust in Aries promises tempests; occidental or oriental <promises> fair windy weather.

Combust in Taurus <it causes> thunder and storms; occidental and oriental, a cloudy and dark muddy air.

Combust and occidental in Gemini <it causes> wind; oriental, temperate air and small gusts of wind.

Combust and occidental in Cancer <it causes> tempestuous and stormy weather; oriental, calmer weather.

Combust, occidental or oriental in Leo <it causes> wind.

Combust in Virgo <it denotes> drought and often tempests; so also when occidental; but when oriental, the contrary.

Combust, occidental and oriental in Libra <it causes> winds.

Combust, occidental and oriental in Scorpio <it causes> raging weather, especially when oriental.

Combust and occidental in Sagittarius <it denotes> rain; oriental, clear air.

Combust, occidental and oriental in Capricorn <it causes> rain.

Combust in Aquarius <it denotes> snow; occidental, more cold; oriental, rain.

Combust, occidental and oriental in Pisces <it denotes> moist air.

Chapter XII

Containing further instructions touching the alterations of the air from the application of the Moon to the other planets, having separated from the conjunction of opposition of the Sun

Endeavour but to understand this chapter well and you shall be sufficiently furnished with the ability to judge the weather for every month. In the ninth chapter of this book, you have heard that the planet the Moon next applies to after her conjunction or opposition with the Sun is especially to be regarded for the exact judging of the state of the weather. Wherefore, I thought good for thy better instruction to insert this chapter, which teaches largely how to judge her by her applications to any other planet[1] of the mutation or alteration of the air.

Because Saturn is the highest of all the planets, as you have heard, and therefore we have still began with him in all the progress of this our labour, we shall here also follow the same method and show what is to be expected when she separates from the conjunction or opposition of the Sun and applies next to Saturn, and then to Jupiter and so in order of the rest.

Having erected your figure then for the conjunction, if that is your time, or for the opposition of the luminaries it you are to consider that, consider the place of the conjunction or opposition, the nature of the signs and Mansions they are in, and the square aspects of the malevolents to these places, and accordingly judge. Judge the time when the effect will be manifested from the number of degrees then want of the partile aspect; the nature of the signs, fixed, common, or moveable; and to according to reason judge the days or hours. But if your significators or the Moon is swift of motion, it will be sooner; if slow, the contrary, *etc*.

[The Moon separating from the conjunction or opposition of the Sun and applying to Saturn]

If the Moon after her bodily conjunction or opposition aspect with the Sun immediately next applies to Saturn in moist signs and mansions, let it be by what aspect it will, rain shall follow in some measure; more abundantly if she applies by conjunction, square or opposition; not so much by sextile; and if by trine, yet there will be moderate rain, and dark cloudy obscure air, etc.

[1] NOTE BY RAMESEY: after her aforesaid configurations with the Sun.

Remember according to the nature of the signs, aspects and Mansions to pronounce judgment. But if Saturn is then in a fiery sign and a dry Mansion, and the Moon also so posited, there shall rather be turbulent, dark, obscure air than rain.

[To Jupiter]

On the contrary, if she then next applies to Jupiter although she and he both are in moist signs and Mansions, yet shall they denote only sweet showers and moderate dews and the like, but in other signs and Mansions hardly any rain at all. However, it will be but moderate, seasonable and pleasant if there is any which sometimes[1] perhaps may be. But if either Venus or Mercury, or both, do then cast their beams unto either the Moon or Jupiter, or both, there will happen rain in some measure. Judge the quality from the nature of the Mansions and nature of the signs they are in; as if moist, then it will be the more wet; if dry, the less; if in airy signs, winds and showers by fits; but seldom is any rain or weather produced or occasioned by Jupiter that is destructive or unseasonable, but still moderate, temperate and wholesome.

[To Mars]

Again if the Moon applies next to Mars after her conjunction or opposition with the Sun, and Saturn is then also in any aspect with her or Mars, or with the Sun, <then> rain is threatened and that immoderate if they are in moist signs and Mansions; and if in temperate <Mansions> and yet the Moon is in a moist sign and Mansion, it shall denote rain, though not so much. But if she is in a moist sign and Mansion and then in a dry, there shall be but very little wet; but if Venus does then aspect Mars also, you shall judge the contrary, that there shall be much rain; and if it is in the summer, thunder and lightning with all.

[To the Sun]

Also, if at the time of the conjunction or opposition of the luminaries you find them in aspect with none of the planets or any with them, judge it will be fair weather and little or no rain. But if Saturn or Mars, especially Saturn, behold either of them or any other planet in a moist sign and Mansion, especially from an angle and the Sun then peregrine, much rain shall follow and so on the contrary judge.

[1] NOTE BY RAMESEY: as other causes may concur.

[To Venus]

To Venus if in airy or watery signs and moist Mansions, rain will without doubt thereon follow, especially if they or either of them is beheld of either Saturn or Mars. But it will be infallibly true if then they are beheld of both Saturn and Mars, especially if Saturn behold the Moon and Mars Venus, because these are «Openers of the Gates» as you have heard. But you must note the rain will not be so great if but one of them behold the Moon and Venus or either of them. If Jupiter beholds them in like manner, judge there will be no rain, but contrariwise faire weather or at least such moderate and gentle showers as shall be very seasonable and acceptable. And, if Venus is free from impediment when she is thus aspected of the Moon, fortunate, and not in moist signs or Mansions, there shall not be any rain on their then configuration, whether it is conjunction or an aspect; but clouds and dews.

[To Mercury]

And if she immediately applies to Mercury and they are in moist signs and Mansions, there shall be continual rain and that daily, especially if Saturn and Mars do then behold them. Also, if Venus then have any dignity in the place of the conjunction or aspect of the Moon and Mercury, there shall be unusually wet weather; so likewise if[1] Mercury is also in the same degree with them in a moist sign and Mansion and apply to Venus. And if you find these configurations in other Mansions and signs, you shall also judge we weather is threatened, but not so abundantly. And if Mercury and the Moon are alone in conjunction or aspect, <then> dews and gentle showers are most commonly produced. But if Jupiter beholds them when they are in conjunction or Mercury at any time, he shall cause much rain and winds according to the nature of the signs and Mansions. And this much shall suffice to be said of the Moon's applications to the other planets, having been immediately before in conjunction or opposition of the Sun. I know the ancients have been larger but I question whether all their rules will be agreeable to the nature of the climate wherein we live. Wherefore, if what has been already delivered unto you and what is beneath on this particular further said, be not infallible rules for the judging of weather as I said before, being very intricate, especially if islands, I shall desire you lovingly to accept of my weak endeavours and well wished to the propagation of this divine science, and also to study[2] to perfect some rules

[1] NOTE BY RAMESEY: when the Sun and the Moon are in conjunction.
[2] NOTE BY RAMESEY: By a diligent observation and trial of these rules and others, thou shalt in thy practice find out.

which may exactly and infallibly point out to us the true state of the weather in any quarter of the year, or day in any quarter.

Chapter XIII

Teaching by other rules how to judge of the alterations of the air and to know when rain is to be expected

You must still remember to erect your figure for the exact time for which you require judgment, and place the planets therein being reduced to the time of day and see what planets are then in conjunction or aspect with the Sun and Moon, especially if the figure is made at any lunation. For if, it is Jupiter or Venus and they corporally joined to the Sun and Moon, or Jupiter in a sextile or trine of them, and they are then free of conjunction or aspect of all the malevolents neither applying to them after their separation from Jupiter, <then> it is an assured testimony of fair weather. But if Jupiter beholds them by a square or opposition, and they free also from the malevolent configurations of the infortunes, as has been said, he shall denote gentle pleasant showers. But if any of the malevolent planets, especially Saturn is in aspect with them or conjunction, although by sextile or trine, or they apply unto him after their conjunction, especially if by square or opposition, <then> rain shall inevitably follow; for it is the natural property of the malevolents to disturb and thicken the air with offensive vapours, <just> as it is the disposition of the fortunes to disperse then and clear the air thereof, resisting the quality of the malevolents.

Now you must know that although Venus is one of the fortunes, yet she disposes the air and weather to moisture by reason of her moist nature, especially if she is in any configuration with the Sun in moist signs and Mansions or has any commixture or participation with the malevolents; but yet she seldom sends noisome or unseasonably wet weather unless, when she participates with the infortunes, she is then also very weak and afflicted. For then, she is not able to lessen their malicious influence.

If the Sun is in the south part of heaven and Venus under his beams and the Moon is then in conjunction with either of them, especially Venus, or applying unto her by aspect, you shall assuredly judge when that configuration is, *i.e.* that very day and hour, there shall be rain and showers; and if Mercury also is in the same part of heaven applying to the Moon by conjunction or aspect, it shall denote rain, especially if the Moon is in Scorpio; so also, if Mars and Venus are in conjunction, especially also in Scorpio. When the Sun is in Aquarius and the Moon <is> applying by opposition to him, and Venus is also placed as aforesaid, <then> you shall judge rain at that very hour. When Mars

applies at that time to either the Sun or Venus and the Moon <is> in square or opposition of the sun, when Venus applies to the Sun and Mercury then also in conjunction with her or she with him, then rain is to be expected at that very instant. Again, if the Sun is in Libra and Venus in Sagittarius in the same number of degrees[1], and the Moon is applying especially to Venus, <then> that very day and hour you may predict rain. When also the Sun is in either Aries or Aquarius, and the Moon <is> in opposition to him, then many showers follow in that day from the hour of their opposition; judge the same if the Moon is in Sagittarius, yet Leo is a cause of more showers a great deal. If the aforesaid configurations are out of the houses of Mars and Venus, then judge the same, i.e. wet weather as well as thunder, lightning, rain in great drops and sometimes hail. Again, if the Sun is in Aries or Pisces and the Moon is in Libra, Virgo or Sagittarius, then there shall be showers in that hour wherein they come to a partile opposition or square. In a like manner, if Venus and Mercury are in any of the aforesaid places aspecting the Sun in Leo and the Moon then also applies to him, especially if she is in Leo, then it signifies many flashes of lightning and thunder yet little or no rain; especially if they are in partile conjunction or aspect. Also, if the Sun is in Aries, Leo, Libra or Aquarius and the Moon is in a right diameter joined to him by conjunction or aspect[2] or to Venus by opposition from either Aries or Libra, then it also denotes that after rain <there will be> many flashes of lightning and thunder. Lastly, if the Sun or the Moon is in Pisces, no wise upheld or aspected of the fortunes, and Mars then beholds them with a square or opposition, then it shows there will follow much rain, thunder, and flashes of lightning.

But you are here to note that there are some places of the zodiac called, «places of rain», and again others which are not altogether effectual. Those <places> which are most conducive and incline to rain are Cancer, Leo, Capricorn and Aquarius. If the Moon is in any of them and corporally joined to Venus or by any aspect does participate with her nature, and their beams touch each other within one degree either before or after the partile conjunction or aspect, especially if the aspect is a square or opposition, then there shall follow many showers. But you are to take notice that the first fifteen degrees of Capricorn is less effectual or are least conducive to rain of any of the other <places>, while the last fifteen degrees inclines rather to cold. You are to warily judge

[1] This is quite impossible since Venus can never be in a sextile by degree with the Sun. Her maximum distance from the Sun is only 48º.
[2] The Moon cannot be in a right diameter and be conjunct; it can only be in a right diameter by aspect!

according to discretion. Those places that are less effectual are the last term of Aries and the signs Gemini, Virgo and Libra.

[Ordinary signs of the mutation of weather or tokens of rain][1]

And here for the manifestations of the secret and admirable power and influence of the heavens, stars and planets I may justly reprehend such as deny their influence on the sublunaries by these ordinary and common signs of rain.

For example, the unusual crowing of the cock, *i.e.* at times unaccustomed, denotes rain; also the inordinate swelling of the seas, rivers and other waters in calm and moderate weather; the straightness of doors and windows;[2] the noise and trumpeting of peacocks; the crying of fowls around waters; the crying and whining of swine; the absence of sea and water fowl from the sea and frequenting the land and land fowls frequenting the water; the chirping of sparrows in a morning, *i.e.* about sun rise or a little after; the sudden motion of beasts out of one place into another and their making then a noise; the frequent licking of their feet and hooves; and this is very remarkable in the cat, who still before rain and tempestuous weather will run up and down the house turning over and over and playing with her tail, and ascend up hangings, beds or such like to the roof of the room. And this she will do very often together although each time she endangers herself by descending. Even as though, and as I conceive it, she was by the influence of the heavens constrained to such mad freakish actions. You may also observe that these creatures make a great stir at such times in licking their feet and rubbing their feet about their visage and head, whence the vulgar usually say at such times, «the cat washes her face», *etc*. The greedy feeding of beasts also denotes rain and their sniffing the air with their head held up against the wind; the resorting of poultry to their roosts being covered with dust; the egression of worms out of their earth; the tumbling and rubbing of dogs in the dust; the busy heaving of moles; the quick prattling of the crow; the high flight of birds; the close flying of the swallow to the water and the flapping of her wings therein; the busy working of the spider in her web; also the business of the ant with her eggs; the sound of bells when they are heard further than usually; the inordinate sweating of stones in dry weather; the hankering of bees about home in fair weather; the excessive pain of corns and

[1] This is what we commonly call «old wives tales» and «folk lore» today. It is an interesting non-astrological addition by Ramesey!

[2] Woodwork such as doors and windows as well as their openings and framework they were set in were very susceptible to changes in humidity so that if the relative humidity rose, doors and windows might swell or sag causing them to appear not straight.

sores and wounds in men and women which are either very great or not well cured; the business of fowls pruning themselves, especially if it is in the winter. And here I would have the reader to take notice, that unless they are seen to squeeze the small pustules, as it were, that grow on their rump, and then anoint their feathers by slightly stroking their bills thereon, it is no certain sign of rain; for in their time of moulting they will prune and peck their feathers all day long; but in this pustule, as I may call it for the resemblance it has therewith, there is a certain unctuous matter or oily substance wherewith they smooth their feathers and anoint them to be better to keep out the wet, and this you may perceive to be true by taking a feather and pulling it asunder with your fingers gently and you will soon see how the beards on the edges thereof will stick together.

I might here instance many more such like ordinary signs of the mutations of the air, but since I desire not to be tedious and to the judicious and searchers of nature, many such like testimonies will be frequently offered to their considerations. I shall here desist, deriding such as shall deny by their ignorance the admirable and powerful virtues of the heavens, stars and celestial planets; being convinced even by these brute creatures, fowls, creeping things, and the very stones wherefore such must needs be concluded worse, or at best, no better than stocks, dolts or asses.

Chapter XIV

Showing Haly's judgment on weather and the alteration of the air

[How to judge the alteration of the air at any time of the year]

We are to judge and know the alteration and mutation of the air and weather from various configurations of the planets at certain times, especially at the conjunction and prevention of the luminaries before the Sun's entrance into Aries, whose Ascendants are chiefly to be considered and the places of the conjunction and opposition of the luminaries in the figure at the ingress of the Sun into Aries, and the places of the planets in these aforesaid schemes.

So that if Saturn is in any of the angles from the Ascendant or in any of the angles from the Lord of the Ascendant; strong and essentially dignified, especially in the midheaven, he signifies various and divers temper of air; thick and dark clouds; and in hot weather he lessens the heat, and in winter or cold weather the cold is augmented and increased by him. But if he is not in an angle then the times shall be more stable and natural. Also, if Saturn is in any of the angles from the Lord of the Ascendant, he shall not work his effects so forcibly, as when he is in any angle from the Ascendant itself.

And if Mars is located, as you have heard of Saturn, especially in the Midheaven then the heat in summer shall be increased and augmented, and the cold in winter diminished and abated; and the spring and autumn also shall incline rather to heat than cold.

If Jupiter, Venus or the Moon is so placed, they cause a temperate, good, and wholesome air and causes everything to grow, increase and fructify well and kindly of all that is sown or planted in the earth.

Again, if Mercury is found as aforesaid, *i.e.* in the Midheaven in the figure of the preventional conjunction or opposition, in an airy sign and any of the infortunes in any of his angles, it denotes much change of air, great and high winds and very hurtful. In like manner, judge the contrary if you find any of the fortunes in any of his angles or he in any angle from them, for this signifies the same as if they were in conjunction.

Wherefore, if any planet is in an angle or succedent house from the Ascendant of the preventional conjunction, make him your significator and then see what commixture he has with Saturn and Mars or either of them alone; for if he is in a square of Mars or opposition or conjunction, and Mars is in a fiery sign then the heat in the summer shall be augmented, and in winter the cold abated. Also, if the commixture with him is by a sextile or trine, and Mars is in a fiery sign he denotes the same but not so effectually.

Also, if its commixture is with Saturn by conjunction, square or opposition, and Saturn is in cold, watery or earthy signs then the cold in winter shall be increased and the heat in summer diminished. If <the commixture> it is by sextile or trine and Saturn is in any of the aforesaid signs then he shall signify the same, but not so powerfully. If Saturn is in airy signs which are hot and moist, and the commixture with the significator is by a conjunction, square or opposition, then it signifies the air shall be temperate and good; and if by sextile of trine it shall be better.

If Mars has a commixture with the significator and he is in earthy signs which are cold and dry, or in watery which are cold and moist, and it is by conjunction, square or opposition the air will be good and temperate; but if by sextile or trine it will be much better and will more effectually produce the fruits and seeds of the earth.

[How to take the Part of Air or Weather according to Haly]

See also in the aforesaid figure of the conjunction you have chief regard to the Part of Air or Weather,[1] and make it participate in judgment with your significator. And if you find Saturn or Mars after the same manner placed and in aspect therewith then judge according as you have heard of the significator. You are to take this Part from the place and degree wherein Mercury is, if he is not in his own house, to the degree of the Lord of the house wherein he is and to which you must yet add the degree ascending, and so project it from the

[1] The Lot of Air (or Weather) is another of the Lots specifically used in mundane weather considerations. Al Biruni wrote of these Lots, *«This matter of the casting lots is a very long one, so that one might think there is no end to it. For instance there are those which are cast at the turn of the year (the entry of the Sun into Aries) on worldly matters and affairs of empire, and those which are cast at the conjunctions and oppositions of the Moon to elicit prognostics as to the weather, as to success of ventures and other horary questions.»* ***Cf*** [477] – ***The Book of Instruction in the Elements of the Art of Astrology*** – by Al Biruni, translated by Ramsay Wright (1934) and published by Ascella. See also Appendix III for these additional Lots used in mundane weather forecasting.

Ascendant, and there shall your Part be where the number ends. But if Mercury is in his own house then take only the sign, degree and minute wherein he is and by adding the Ascendant and projecting it, you shall find it where your number ends. But if God spare my life and opportunity, I shall for your benefit and the good of posterity take some pains to deliver to you the manner and way of taking any Part, either by night or day, belonging to any of the planets, or the signification of any of the 12 houses, in a treatise by itself; as also the uses of them, *etc*.

[How to take *Pars Dierum* or the Part of Days]

To be short, if you would judge of the alteration of the air for any quarter of the year, erect your figures for the Sun's ingress into Aries, Cancer, Libra and Capricorn and according to the same method judge; if for any or every month, then see when he[1] enters the first point of every sign; if for any day, consider the *Pars Dierum* or Part of Days[2] which is taken from the place of the Sun to the place of Saturn, or more plainly subtract the place of Saturn from the place of the Sun, and add the place of the Moon and see where your number of signs, degrees and minutes ends, and there shall be your *Pars Dierum*; and this must be taken at the punctual appearance of the Sun rising above our horizon.

Wherefore, if Mercury behold this Part or is corporally joined to it than that day there shall be much wind, especially if the Moon is then also with him, and Venus have also any aspect thereunto; for then the more assured will this judgment be.

There is also another way to judge of the diurnal mutation of the air, which is to observe exactly the time of the Moon's entering into the first point of any sign. And having erected the figure of the heavens for that moment, see what planet aspects of is located within five degrees of the cusp thereof and make him significator of the state of the weather during that time the Moon is in that sign and according to his strength and configurations with the other planets judge as you have heard according to discretion.

[1] The Sun
[2] This was also called the Lot of Floods (see Appendix III).

[How to judge of thunder, lightning and winds]

Thus, you have been taught the alteration of the air for any time of the year, month and Day, etc. It remains now for you also to know how to judge of thunder, lightning and winds. And this we are to require from the Sun's ingress into the twenty degree and one minute of Scorpio, for which time having erected the figure of the heavens, and placed the planets therein being exactly reduced to the time of day or night, consider Jupiter, Venus and Mercury; and if you find them all occidental or retrograde then judge there shall be much rain and wet weather that year.

Look then if Mars is in any of the angles, especially in the tenth house in an airy sign and in any configuration of Mercury, for then he signifies thunder, flashes of lightning, and tempestuous storms of rain that year, yet sometimes without rain, they signify also unwholesome air. But if Mars is in the fourth house in an earthy sign and the fortunes strong and in conjunction with Mercury, it signifies earthquakes, fiery apparitions in the air and strange lights; also damage to mines of the earth. But if Mars is in the fourth in a fiery sign, it denotes an obnoxious hurtful air to the earth, and feeds thereof, and the corn and fruits shall be scorched and burned up. Also, if he is in a watery sign in the fourth, he denotes a diminution and scarcity of waters and detriment to fishes and such as navigate. But if the fortunes are in configuration with him then damage and mischief by thunder shall be lessened. But if they in no wise do behold him then that year there will be mischief by thunder and lightning.

Moreover, if Saturn is there in the stead of Mars, and in the tenth house in an airy sign and in any aspect of Mercury and no wise assisted by the fortunes then it signifies detriment in the air and much hurtful rain, and that for some continuance. But if he is in the fourth house, as has been said in an earthy sign, and in any configuration with Mercury, and no wise beheld by the fortunes then there shall be earthquakes and there shall be much black water upon the earth and the like. But if he is in a watery sign in the fourth posited as aforesaid, and not at all helped by the fortunes, there shall be a scarcity of waters and all things abiding therein, whether living creatures or other things shall suffer detriment. Also, if he is in an earthy sign placed in the same manner then he signifies damage to the earth and the things thereon and growing out of it. But if Mercury does not behold him by any configuration, neither joined bodily to him, the aforesaid significations shall not be so grievous, but more tolerable. And if he is beheld of the fortunes the mischief will be yet less and less; and if by a sextile or trine and they strong essentially, it will be totally taken away.

[Note]

Note that every planet has its own peculiar property; for the superiors are as spirits and the inferiors as bodies of which all the corruption and generation in the world participates by their configurations and commixtures one with another according to the preordination and will of God.

Moreover, the radix from which you are to judge of the alteration of the air is the Ascendant of the conjunction of prevention of the luminaries before the ingress of the Sun into every sign. And consider the Lord also of the Ascendant and the Lord of the place of the conjunction or prevention, for if these places and their lords are in moist signs and Mansions then it signifies wet weather shall follow, as also if the significator in chief is occidental, retrograde or slow in motion it signifies rain; and so also if he is combust unless Mars hinder it, for when he is combust he hinders and prohibits rain. Also, note that if the chief significator is descending in latitude or in his epicycle then he signifies rain and so contrary if he is ascending. Moreover note, that when rain is occasioned by the signification of the infortunes, it is still hurtful; if it is Saturn, he causes eruptions and floods of water; if Mars, he causes for the most part extraordinary heat.

[When rain is to be expected]

Now if you would know when it is most probable and likely to rain, according to Haly consider the chief significator of rain. For if he is in an angle from the Ascendant or entering therein, then judge rain at that time; as also the Sun's ingress into the twentieth degree and one minute of Scorpio; and see what planets signifying rain that year are received of him, and especially of the Moon and which he is in conjunction, square or opposition with. For upon those days wherein these configurations happen, rain is to be expected; but if these aspects are without reception then the rain will not be of long continuance nor very much.

[Of the state of the weather for the whole year]

Moreover, if the significator is in an angle, as has been said, and in conjunction with the Moon then it signifies rain, thunder, lightning, earthquakes, and such like. But if you would know what rain is to be expected for all the year, then consider Venus, Mercury and the Moon, and if you find them all in conjunction

in Pisces at the time of the Revolution of the Year then it signifies rain, moisture and many clouds that year. But if they are joined in Aries or Taurus then the year shall be dry and shall want rain.

Also, if Venus applies to Mercury in any of his houses it signifies much rain and that of continuance that year. So likewise, if the Moon is in opposition to the Sun, Saturn or Venus, it signifies much rain and dark clouds that year. Also, when Mercury and Venus are in one and the same term, there shall be great rain. And if it is in a moist sign, and the Moon in a sextile or trine of them then there will be tempestuous storms and rain until one of them leave the aforesaid term. Also, at the time of the Sun's ingress into Aries, if Saturn is in square or opposition of him, or the Moon, or Jupiter and Mercury, or Venus and Mars so posited, much rain is to be expected that year, especially if the aspect is by opposition and they are in reception by domicile; for this is «Opening of the Gates» or «Windows», as you have heard. Also, if Venus is before the Sun, it signifies there will be many clouds that year, dews and moisture of air; but little rain.

And if Venus is retrograde while the Sun is in Aries or Taurus, there shall be much rain that year, especially in the spring. But if she is retrograde in Capricorn, Aquarius or Pisces, there shall not be so much rain in the spring but very much in winter.

Moreover, when Mercury is stationary, in whatever sign it is, he denotes a moist air, rain and clouds according to the season. Also, many storms and tempestuous showers follow when «Openers of the Gates» and the significators of rain are placed in moist and watery signs. Also, if Venus is so posited judge the same. If Mercury is in a fiery dry sign and the Moon and Venus in watery and moist signs, there shall be temperate and moderate rain; and if Saturn beholds them and he is in a cold sign, there will be rain, snow, and much cold with an obscure and dark air.

And this much shall suffice to be said touching the judgment of the weather and alteration of the air by the positions and configurations of the planets and stars, the secondary causes of all sublunary accidents. If these rules in every particular hold not, endeavour the more to find out the truth and let my failings be rather an encouragement to you to search further into the secrets of nature. Wherefore, I shall say no more on this point in this nature, but conclude our last chapter touching the alteration of the air with some particular observations from

the aforesaid causes, which are common and may be observed even by the most illiterate and rural peasant that is.

Chapter XV

Showing how to judge the weather from common observation of the rising and setting of the Sun, colour of the Moon, appearance of the rainbow, comets, clouds, brightness of the fixed stars, also by the prime day and from the time of the day wherein thunder happens

In no wise does it seem to me unnecessary to deliver this chapter unto the world, although it is not altogether astrological as the preceding chapters are. Yet by reason, it contains observations deduced from the stars and other superior things so it cannot be absolutely rejected as not agreeing with the discourse and subject. Besides, since it may very well be an help both for the plainness and certainty thereof to such as perhaps are not of sufficient capacity to attain to the perfection of what we have set down before; I have adventured to give them to understand this much.

[How to judge of weather by the rising and setting of the Sun]

When the Sun rises clear and bright in our horizon, it denotes a pleasant day; but foul weather if then he is overcast with a thin cloud; if he sets being free from clouds, a fair night follows; also being then divers coloured, his beams long and red, denotes winds the next day from that part or quarter of heaven; his beams spotted, green, black or pale promises rain that night; if at his setting there is one or more circles about him, your are to observe whether they are red, and here and there broken, for then he denotes vehement winds that night; if obscured thick and black circles, it signifies cold winds and snow in the winter; many circles denote wind no matter what colour they are, but the more if they are red; if but one circle is about him and that clear and of no continuance, fair weather is to be expected. Understand the same of the Moon which you have heard of the Sun, *i.e.* when there are circles about her; blackness in the Sun and Moon denotes rain; redness, wind. The element red in the morning shows wind and rain to ensue that day; the same in the evening declares the contrary,[1] for the day following is for the most part then fair; and in this manner of prognostication we find the Pharisees very expert, as appears in the 16th of Matthew.

[1] All sea-wise sailors have heard this saying, *«Red skies at night are the sailors' delight; but red skies in the morning then sailors take warning.»* This has obviously been a sign of the weather for millennia. As Ramesey points out even in Jesus' day this was the case; *«He answered and said unto them, when it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, it will be foul weather to day: for the sky is red and lowering.»* Matthew 16: 2 & 3

[By the colour of the Moon]

Also if the Moon in the third day after the change, and the third day before the full, or in the midst of the quarter are found of a red colour, it causes winds; pale and inclining to blackness and a muddy obscurity, brings rain; but being bright and clear the end upright and free from circles promises fair weather.

[By the rainbow]

Look also to the time when a rainbow appears and by it judge the weather thus; if it appears in fair weather, judge foul will follow; if in foul, fair will follow – this is the opinion of some, and it stands to reason to be true, if we look to the first ordination thereof in the 9th of Genesis; again if it appear in the morning, rain and moisture is thereby portended; if in the evening, fair weather.

[By comets]

From comets if we require judgment touching these matters, we are to know that they never appear but they bring as well great and terrible alterations in the air as on the earth. But this we shall have more occasions to treat anon in the next section; wherefore, here only note that they cause dry weather and air, great and high winds, especially if they appear obscure and cloudy. And their power and efficacy judge by their greatness, smallness, length and shortness; they also cause sickness by the corruption of the air if they appear in airy or earthy signs.

[By clouds]

When you see thick clouds and resembling flocks gathered together in may places, they denote rain; and so do dark, obscure thick clouds over the north part of heaven declining to the west; if they appear like hills and somewhat above the earth, it shows weather over-passed: black clouds promise rain; white clouds appearing in winter two or three days together in the east part of heaven shows cold and snow.

[By stars]

When the stars seem to fall which we vulgarly term shooting stars, it denotes wind in that part; but if they shoot in many places, or perhaps all over the heavens, inordinate winds, thunder, lightnings, and very tempestuous weather; and when they seem to run along out of one place into another, it denotes wind; and that the weather shall alter from the temper wherein it is, if but few appear, and those obscure and cloudy. Also, if they at any time seem greater and brighter than usual, it denotes wind and rain in these parts where you see such stars appear; and in winter, they presage frosts, snow and cold weather. But herein, unless you are well acquainted with their natural magnitudes, you may be deceived and can never be perfect.

[By the prime day]

Again, you may judge of the weather by the prime day thus; if it is Monday, judge moist weather; Tuesday, windy and cold; Wednesday, very cold; Thursday, fair and clear; Friday, mixed weather; Saturday, moist; and Sunday, dry.

[By thunder]

Thunder in the morning also denotes wind about noon; in the evening, rain and tempest; thunder also in the winter shows terrible accidents and alterations the summer following, whence the proverb, «*A winters thunder is a summers wonder*»; Also when in any summer you find no thunder, the winter following will be very unhealthful and obnoxious to all creatures.

And this much of the alteration of the air and change of weather; we come now to show some natural reasons for such things as are commonly incident amongst us, and yet their cause by many unknown and so hasten to conclude this section.

Chapter XVI

Demonstration the natural case of many Suns, of the rainbow, rain, hail, frost, snow, dew, wind, earthquakes, comets, thunders, lightnings and the cause of the Sun and Moons eclipse

Leaving our astrological discourse, I shall here a little step out of the way and show my reader, who has not waded far into the ocean of nature, what hail, snow, dew, wind, and the rainbow is and how it comes to pass we have many Suns sometimes visible, and Moons; Also what thunder and lightning is, and how we come to have such strange and new stars as are comets and the like, and how the Sun and the Moon become sometimes eclipsed or darkened, that so he may not be to seek in these ordinary and small matters, which I believe may stumble some more than greater and higher things.

[The reason of many Suns and Moons]

We shall handle then in order each of these as they are set down in the contents. And first then, we are to take this for an approved rule that there never appears any *parelii*, or mock Suns, or mock Moons above or beneath the Sun or Moon, but on each side, and that neither but at the suns rising or setting. And they are thus occasioned when a thick cloud is gathered together toward the side of the Sun or the Moon in which the broken beams of the Sun or Moon being gathered, the very form or fashion of the Sun or Moon is represented unto us therein.

[The cause of the rainbow]

As touching the rainbow, it is no more than the reflection of the Suns beams in a cloud that turns to the contrary vapour.

[What rain is]

Rain is a cold vapour drawn up or exhaled by the attractive faculty of the Sun to the nether part of the middle region of the air, where being thickened through cold, it falls again to the earth.

[What hail and snow are]

Hail and snow are the same, only are drawn up higher; snow into the middle region and hail into the upper and there condensed and congealed into the body of a cloud, and being disposed by the configurations of fit significators descends.

[What frost and dew are]

In like manner, hoar frost and dew is also the same vapour and of the same nature as rain and the rest only not drawn so high by the Sun as to keep up, but when he withdraws himself from our hemisphere it falls down again, and is by the coldness of the earth congealed or resolved into water which we call dew in summer; but in winter by the sharpness of the air it is congealed into frost, and by reason of the hoariness[1] of it, it is called hoar frost.

[What wind and the occasion of earthquakes are]

Wind also is but a dry exhalation drawn up from the earth by the heat of the Sun also and dispersed here and there; and this is the reason of earthquakes, for through the gathering together of an abundance of these vapours in the concaves of the earth and from thence violently breaking out and the earth closing again, is the earth caused to shake or as it were tremble; and this is the forerunner of wars for the most part in those parts of the earth.[2]

[What a comet is]

Moreover, a comet is a flame caused of a dry, hot, slimy exhalation, drawn up by the Sun to the uppermost part of the air, the which being dispersed and broken causes high winds; but more of this in the last section.

[What thunder and lightning are]

Again, thunder is a quenching of fire in a cloud, or an exhalation hot and dry wrapped into a cloud where the meeting with moisture being of a contrary

[1] *I.e.* hairy or furry

[2] Without the knowledge we have today of these natural phenomena it is easy to understand how these residents of the 17th century considered what makes a person belch or pass wind. His likeness of the earth belching or passing wind and causing an earthquake is congenial.

quality, it breaks out of the sides of the cloud, and by this its eruption causes a thundering noise in the air; and this flying out of the fire the vulgar call lightning; the which Aristotle says comes after thunder. But I am of the opinion they come both together, though the sense of seeing is more suddenly apprehensive of the light than the hearing is of the sound, because what is conveyed to the eye is by a direct line, but to the ear by an oblique; for at a distance we may discern a blow before we hear it, yet being hard by we shall hear it soon as it is given or can be seen, *etc*.

Lightning as some authors say, is of marvellous efficacy and they have made mention of three sorts, dry, moist and clear. The dry does not burn but cleaves trees through, also houses, and the like. The moist does not burn either, but it alters colour. The clear both burns and destroys, and is indeed the most dangerous of all; for it breaks the bones and sword, and bruises not the skin nor breaks the scabbard; and melts money in the purse and yet does not melt wax, *etc*.

[Signs of earthquakes to come]

We are now to give the reason of the eclipsing of both the luminaries; but first I think it very requisite to set down some tokens of earthquakes to come, which are briefly six. The first is when the Sun is obscured and darkened without the presence of clouds or the body of the Moon; the second token that an earthquake is at hand, is when the Sun is as it were bloody and coloured in such a strange manner; the third, is when a fiery pillar, or cloud like pillar of fire appears in the heavens; the fourth, is when the air is very quiet both at land and sea for a long continuance and wind is absent; the fifth, is when waters are salt and troubled and of another taste than what usually and naturally they are; the sixth and last, is when strange unaccustomed and unusual noises of exclamations of men, howling, lamentations, and clattering of armour are heard and such sights seen in the air.

[The cause of the Sun's eclipse]

And now as touching the eclipse of either of the luminaries, you are to know it is only a privation of their light; that of the Sun is occasioned at the conjunction of the luminaries, or more plainly at the change of the Moon, by the interposition of the body of the Moon between the Sun and the earth averting or turning his beams from us, and so the Sun becomes obscured or darkened for that time.

[The cause of the Moon's eclipse]

That of the Moon by the diametrical interposition of the body of the earth between the Sun and the Moon, thereby depriving her of the borrowed light she receives of the Sun. And this is ever upon the opposition of the luminaries, or vulgarly at the Full Moon. And truly this defect of the luminaries would happen every change and full, did not the Moon sometimes deviate from the ecliptic line five degrees northward as also sometimes again as far southward, and therefore cannot so directly meet with the conjunction and opposition of the Sun who ever moves in the ecliptic line or just under it.

Chapter XVII

Of the signification of the most notable fixed stars both fortunate and unfortunate in any of the twelve houses in Revolutions of the Years of the World

Look into the second book of this volume and there you shall have the names, nature, magnitude, latitude and longitude of the most notable fixed stars; what <stars> are less and more obscure are not so needful and requisite to be recorded since they are of the same nature as are the rest in their constellation. Wherefore what are there expressed might sufficiently serve as touching your judgment in the stars.

I therefore, shall not here rehearse either the names or natures of any star there expressed, only I would that you be very expert in the several natures thereof and so accordingly to their several positions, conjunctions and configurations with the planets judge either good or bad according to the nature of those stars, planets and houses of heaven they are in.

[The signification of the malevolent fixed stars in the first house]

As if malevolent, mischievous and unfortunate stars, *i.e.* such as are of the nature of Saturn or Mars, or both, are upon the cusp of the Ascendant or within five degrees thereof or with the Lord of the Ascendant in partile conjunction, or within five degrees thereof, judge mischief and damage to the people of that nation for which your Revolution is set in one king or other. Compare and weigh exactly the nature of your significators, *i.e.* the stars afflicting your Ascendant or its lord, and you will soon discover the nature of the evil threatened, and this, your own genius, must teach you. For all the writings in the world without it will be of little or no effect. It signifies also diseases in the head, especially if the sign ascending is Aries.

[In the second]

If they are in the second house afflicting the cusp thereof or the lord thereof, or both as above said of the Ascendant, judge the evil to fall in and to men's estates and riches, especially to the common people who many of them shall be exposed to poverty and want, and in some measure even the nobles also and the best of them shall have losses and crosses in such matters. It signifies also that there shall afflict men many maladies and infirmities in the ears, throat and

neck such as are impostumes, catarrhs and rheums, etc. especially if the sign of the second is Taurus.

[In the third]

If in the third, the evil shall happen to those that go short journeys and they shall be unprofitable; strife, contentions and discords amongst brethren, neighbours and kindred without cause or any occasion given; many grievous infirmities and those chiefly in the arms, hands, and shoulders or shoulder blades, especially if the sign of the third is Gemini.

[In the fourth]

In the fourth, as you have heard of the Ascendant, or in conjunction with the lord thereof, evil and mischief is threatened to the earth and its fruits; it signifies also wars and contentions amongst men, and one city and place with another; also dissentions and quarrels between fathers and children, and the end of men's actions shall be evil; also if any shall purchase land, houses or heritages they shall not find profit and good therein which they expected. And there shall be many infirmities and diseases in the breasts and lungs and parts adjacent, especially if the sign is Cancer.

[In the fifth]

Also, in the fifth, if they or any of them are found afflicting the cusp thereof or its lord, much evil shall happen to children, parents shall not be so affectionate and careful as they ought; women conceived shall miscarry and such as are not conceived shall continue unfruitful; friends also and loving acquaintances shall disagree and clash; and men shall suffer detriment in and by such things as they most delight in; and many infirmities will be incident to man also, especially in the back, reins and parts or vessels of generation, and in the stomach, chiefly if the sign of the fifth is Leo.

[In the sixth]

Again, if in the sixth, mischief shall happen to small cattle, servants of both sex; it signifies also there shall be no gain or profit merchandising and trading in small cattle; and many infirmities in the belly and entrails if the sign of the sixth is Virgo especially.

[In the seventh]

In the seventh or any of them in conjunction with the lord thereof, as you have heard, denotes wars, dissentions amongst great ones, also quarrels and dissentions amongst associates and lovers and between man and wife, kings and their subjects and associates, and they with their king or superiors; men's hearts shall be hardened, neither shall there be any mercy or pity amongst them, nor faith nor truth; and promises, ties and protestations shall be violated and lightly esteemed; and men shall not care for the use of their trade, profession or calling, but shall be given to looseness; and it signifies also there shall be many infirmities in the bladder, uterus and reins, especially if the sign of the seventh is Libra.

[In the eighth]

In the eighth, it denotes the evil condition and trouble of thieves and robbers; also that men shall quarrel and disagree that have inherited the goods and legacies of the late deceased; and to be short, impediment, loss and damage in, to and by all things appertaining to the significations of the eighth house which you have been abundantly shown in the 41st chapter of the second book; it signifies also many infirmities in the secrets, if the sign is Scorpio especially, also plagues, mortalities and malevolent infectious and poisonous diseases.

[In the ninth]

Also in the ninth, judge mischief to happen to the religious sort of men and such as bear office in the church and ecclesiastic affairs; sects, schisms and new tenets shall be allayed, perhaps expired and totally beaten down and quashed, *etc*. It also signifies much damage, no success or profit to such as travel and go on long journeys; it signifies also that men shall be corrupt, heathenists and of ill conversations; there shall be little or no war, and men shall be perplexed with many accidents and infirmities in the thighs, especially if the sign of the ninth is Sagittarius.

[In the tenth]

Again, if any of the malevolent fixed stars are in the tenth afflicting the cusp thereof, or the lord thereof, it denotes much damage and detriment, sorrow and trouble to those in authority, also dissention, quarrel, and discord among them; and they shall be so put to it for money that they will be induced to tax the

people, neither indeed will they contribute to their necessities as formerly, nor have so venerable esteem of them but instead shall slight, deride and scoff at them and set up themselves if possible in their room; nobles will be dejected and rustics erected and elevated; and there shall be many infirmities in the knees, especially if the sign is Capricorn.

[In the eleventh]

Also if in the eleventh, strife, dissention and discord shall happen among friends and acquaintances and one shall abuse and slander the other, and study to injure and prejudice each other; hopes shall be frustrated and the treasure of the King or chief rulers shall be exhausted; and those in whom they most confide shall deceive them and leave them helpless at their great extremity; and men shall be perplexed with many infirmities in the legs, especially if the sign is Aquarius.

[In the twelfth]

Lastly, if in the twelfth, it denotes many thieves and much thieving and robbing by highwaymen; also deceit and falsehood of servants towards their masters, and much detriment by them; a diminution of indigent and poor people, the commons shall be kept under by their superiors; damage shall be to great cattle; and there shall be many infirmities incident to man in the feet, especially if the sign is Pisces.

In like manner, judge the contrary if you find the benevolent stars so posited. They are benevolents those that you find are of the nature of Jupiter or Venus, or both; or of the nature of Jupiter and Saturn, Jupiter and Mars, or Venus and Saturn, Venus and Mars; and of the nature of Jupiter and Mercury, Venus and Mercury, and of the nature of Mercury only, especially if assisted by the benevolent aspects of the fortunes.

And this much shall suffice for introduction in judging of the annual Revolution of the World. Let us now descend to eclipses and so hasten to a conclusion of these our labours.

Section IV

Teaching how to judge the natural mutations and accidents of the elementary world by the appearance of eclipses, comets, Great Conjunctions and blazing-stars

In the sixteenth chapter of this very fourth book, I have already declared what an eclipse of either of the luminaries is and the cause of that defect in either of them. Wherefore, it would be both needless and superfluous here again to touch thereon. I shall therefore give you now, the whole method whereby to judge of any mutation or accident in this world portended by eclipses, and that in brief according to the rules of our predecessor Ptolemy, whom I prefer for his shortness and plainness before any of the writings that I have met with. It is true *Leovitius* has been very large on this subject, and others. But since what Ptolemy has delivered to us is sufficient for instruction to any that are to seek in these matters, I shall pass them by as more mysterious and intricate, and yet tending no more to edification.

In the first section and first chapter of this fourth book, you have been taught that in your judgment of Revolutions you are to consider the place of the eclipses of either Luminary or both, if any such happen, and join them in judgment, for if there is any eclipse, or eclipses, you are to see if there is any agreement between them and the Lord of the Year and Ascendant of the Revolution. There is nothing more certain than that there follows many inconveniences and alterations in the world after any of the great lights are eclipsed. By them[1] all things have their substance and nutriment in a natural way, and therefore, it must need follow that sublunary things must suffer detriment in one kin or other when either of them are deprived of their light and influence; especially if both <are eclipsed> in on month. Whence Hermes says, there shall much inconveniency and trouble happen in the world when both luminaries shall be eclipsed in one month, and chiefly those places in which their effects shall be manifested.[2]

[What time the figure of heaven is to be erected for the judging of eclipses]

[1] The luminaries

[2] There are many so-called sayings of Hermes attributed to him, especially in the late medieval and reformation periods. However, most of these are in no way connected to the original Hermes, but are most often recorded by pseudo writers and posers simply because the name Hermes lent authority to what someone was writing as being authentic!

Wherefore in any year if either, or both, the luminaries are eclipsed, or in any quarterly Revolution, see if the Lord of the sign wherein the eclipse is to fall is strong or weak, or in conjunction or any configuration with the Lord of the Ascendant at the time of the middle of the eclipse[1] or with the Lord of the Year or Quarter, or whether the fortunes behold these or the infortunes; for if the fortunes, you are to judge good; if the infortunes, the contrary. The nature and quality thereof judge from the nature of the significators, as you have heard before; likewise, whether much evil or good is to be expected by considering the strength of your significators and their receptions and nature of their aspects.

[What things or places are signified good or evil in any eclipse]

And judge this evil or good to those signified by the planet in configuration with these Lords or the fortunes or infortunes, whether men or things. As if the Ascendant or its Lord is beheld by the fortunes, then you may safely say the people of that nation or kingdom wherein the Revolution is shall be safe, of good health and prosperous, etc. And so judge of all the rest of the houses according to their several significations as you have been taught before; and so contrary evil, if by the infortunes. This shall be more increased if the Lord of the Ascendant or Lord of the Year is the Lord of the sign wherein the eclipse is to happen. In like manner, pronounce evil and damage to the persons and things signified by any other house of whom you find the Lord of the sign of the eclipse ruler, *etc*. Judge the time it shall be most grievous unto them to be when the Sun comes to the same house in the eclipse[2] whereby they are signified, or to the degree and minute of the zodiac their chief significator was then in. For example if it is the common people, then when the Sun comes to the degree and minute of the Ascendant at the time of the middle of the eclipse. If it is the rulers or king, then it will be most grievous when the Sun comes to the degree and minute of the tenth house at that time; and so the rest.

Detriment and mischief also is to be expected to all things signified by the house wherein any eclipse is. If for example it is in the tenth, then to kings, grandees and chief rulers; if in the ninth, to church men; in the eighth, the death of old men, etc. and it shall be chiefly incident unto men if any eclipse is in human signs; if in airy, to birds; if in earthy, to the fruits of the earth and

[1] NOTE BY RAMESEY: which you are to know is the time wherein you are to erect your scheme or figure of the heavens for the judging of the effects of the eclipse.
[2] NOTE BY RAMESEY: I mean the degree and minute of the cusp.

seeds;[1] in watery, to the fish and creatures living in the watery element; in bestial signs, to beasts according to the nature of the sign, as if Aries to sheep, if Capricorn to goats, if Taurus to bulls, cows and oxen, if the last fifteen degrees of Sagittarius to horses, etc. and if feral signs, to wild beasts.

[What an eclipse portends in any triplicity]

See also in what triplicity the luminaries are eclipsed, for Junctinus said, an eclipse either of the Sun or Moon in the fiery triplicity denotes the motion of armies, the death and destruction of cattle, kings and great men, imprisonments, enmity between the vulgar and nobler sort of people, dissembling, feuds and discords, wars, and grievous slaughter and destruction to men, murders, thefts, depopulations, abortions to women, sharp fevers and epidemic diseases through excess of heat, apparitions in the air, scarcity of rain, especially in those regions and places subject to the sign wherein the eclipse is; admirable and strange mutations.

In the earthy triplicity, when any of the luminaries are eclipsed, it occasions scarcity of the fruits of the earth and chiefly of corn and such things as are usually grown in every year.

In airy signs, it shows famine, fierce and violent maladies and pestilent diseases, tempestuous stormy winds and those very pernicious.

In the watery triplicity, it promises the death of the vulgar and ignoble sort of people, seditions and rumours of wars, and eruptions and floods of sea banks.

[In the cardinal points]

Moreover, he testifies that if an eclipse happens in Aries, it causes alteration in fruits; vines and fig trees shall be corrupted.

If <it occurs> in Libra, <it corrupts> in seeds and herbs, and <creates> schisms amongst ecclesiastical men as you have already heard.

If <it occurs> in Cancer, <it denotes> a rottenness or corruption of the fruit when it is gathered causing sickness to those that eat them; perhaps surfeits.

[1] NOTE BY RAMESEY: yet Junctinus assures us that if an eclipse is in Libra, it signifies the rottenness of herbs and that there shall be sects and schisms amongst churchmen.

If <it occurs> in Capricorn, it denotes olives to be devoured by locusts or caterpillars and such like worms; many shipwrecks and submersions of ships; change in men's dispositions and manners, especially in those regions and places subject to Capricorn.

[In common signs]

In Gemini and Sagittarius, an eclipse threatens destruction to flying fowl, especially such as men eat whereby many men come to sudden death.

An eclipse in Virgo and Pisces <causes> harm and destruction to vegetables and creatures living in the waters, chiefly in fountains, and corruption of rivers.

[In fixed signs]

An eclipse in Taurus, Scorpio, Leo and Aquarius denotes ruin of houses and ancient buildings, divisions and hatred amongst the clergy, and they shall excite tumults.

Let us now come to Ptolemy's method in judging eclipses, which he begins in chapter 4 of his second book in his Quadripartite, after this manner.

Chapter I

Containing Ptolemy's method in judging eclipses and how to know the regions to which the effects belong

After he had in the preceding chapters declared the conditions and constitutions of several nations of the world, and the occasion thereof from the nature of the signs and planets, he comes in the 4th chapter to a more facile way of appropriating them into several signs of the zodiac, the better to predict the most eminent accidents and casualties in all nations, kingdoms and regions, etc.

[Four things to be considered in judging of eclipses]

Wherefore herein, there will be four things most worthy our consideration.

- The first, the places or regions, countries, kingdoms or cities where the effects of any eclipse will be manifest
- The second, the time when the effects shall begin and how long continue
- The third, the kinds of events
- The fourth, the quality of the events, whether good or evil

[First]

Touching the first, you have no more to do but thus; see what place of the zodiac your eclipse falls in, whether it is of the Sun or Moon, and what cities, countries, kingdoms or regions are subject to the sign wherein the eclipse is, and such cities that had the sign wherein the defect is; in the horoscope or first house at the time of its first structure, or the place then of the Sun or Moon; and the places subject to the signs in opposition and square thereunto you may say assuredly taste of its effects; as also such regions wherein the eclipse shall be visible. The kingdoms, cities and places subject to every sign of the zodiac you have in the second book.[1]

[1] A table of the regions ruled by each sign as given by Ramesey is in Appendix VI.

Chapter II

Showing the time when the effects of any eclipse shall begin and how long <they will> continue

Many men I know wonder why astrologers have taught that eclipses operate not until such a time after their appearance; but they have but small reason to move them to this their admiration. For the effects of an eclipse operate from the first appearance thereof, though not so apparently; as a child from its first conception is in being, yet cannot properly be termed ought other than some living creature until it be produced to light.

And therefore, I conceive the ancients, without any respect at all to the former, have still given rules for judging of the latter or the time when their effects will be in force or begin to be apparent.

[When an eclipse first manifests its effects and when more forcibly]

Wherefore Ptolemy teaches us that if an eclipse falls in the east part of the horizon,[1] the events thereof shall first manifest themselves from the fourth month after; but it will more strongly operate in the first third part of its whole duration.

If <the eclipse falls> in the Midheaven, the effects thereof will first begin to appear after the second four months[2] but more apparent will it be in the second or middlemost third part of the whole time it continues.

But <if the eclipse falls> in the west part of the horizon,[3] in the third or last fourth month the effects shall be made manifest; but more forcibly in the third and last part of the whole time of its continuance.

But the particular remissions and intentions we must judge from the conjunctions and preventions which in the mean time shall happen in that place, or any other places of the figure that has relation thereunto, from the places of the motion of the planets by which future events are foreknown; i.e. such as are

[1] NOTE BY RAMESEY: or more plainly in the Ascendant or east angle.
[2] NOTE BY RAMESEY: or more plainly, about eight months after the defect of the luminary.
[3] NOTE BY RAMESEY: *i.e.* in the seventh house of heaven or the angle of the west.

oriental, occidental, stationary, or ascending in the close of the evening[1] and are occasion of any future events by their aspects or any other manner. When they are oriental and when they are stationary, you must know their effects are augmented; but occidental, under the sun's beams, vespertine and retrograde <their effects are> diminished and lessened; understand this as to the time and not nature.

[How long the effects of any eclipse shall continue]

As touching the time of their continuance, i.e., how long the effects of any eclipse shall last or be in force, it is in this manner to be known; for as much as an eclipse is not seen in all regions and places in the same hour or instant of time, neither for the beginning, continuance or end thereof. You ought therefore, in every region, to take according to the proportion of the ecliptical hour, the elevation of the pole and the angles of the figure according thereunto.

And when you are to see how many equal hours[2] the eclipse continues in every region, <and> when you have <done> this, you are to know that the events of a solar eclipse shall continue as many years as he is eclipsed <in> hours, reckoning from the first moment of his obscuring to the very last <moment>; of a lunar <eclipse>, so many months. Wherefore the beginning of them you shall know from the place where the eclipse falls and the angles of the figure at that time.

[1] NOTE BY RAMESEY: *i.e.* vespertine (or evening rising).
[2] NOTE BY RAMESEY: *i.e.* natural equinoctial hours consisting of 60 minutes a piece.

Chapter III

Of the kinds of events of any eclipse

In the third place you know the kinds of events of any eclipse are to be considered, which is known from the qualities and signs[1] belonging to the signs in which either of the luminaries are eclipsed and from the places or signs in which the planets and most notable fixed stars are; the which with the sign of the eclipse (or the sign wherein the eclipse is) and the sign of the angle preceding the eclipse is to be considered.

[How to know the Lord of the eclipse]

To know the planet that shall bear chief rule of these two places,[2] see which of the planets has <the> most power and strength in the place of the eclipse and angle preceding the eclipse by house, exaltation, triplicity, face or term and give it to him. But if one planet is not both Lord of the sign wherein the eclipse is and the angle preceding the eclipse, but there are two planets bearing rule in these places, then you are to prefer that planet which is Lord of the place of the eclipse to the rule or dominion before the other; yet you shall join <the other also> in judgment therewith. But if there are several planets that have dominion in these places, you shall prefer that which is nearest an angle and most strong in the degree of the eclipse, and make him the Lord of the eclipse.

[Fixed stars to be considered]

And you are also to observe those fixed stars which are most notable and placed near the place of the eclipse and the cusp of the angle preceding the eclipse, as also the cusps of the Ascendant and Midheaven at the time of the eclipse.

[The forms and figures of the signs]

Having thus seriously considered the fixed stars as you ought, the forms and figures of the signs are to be considered in which the eclipse falls, and in which the predominant planet(s) are; for the quality of the events cannot be well known but by the nature(s) thereof.

[1] «Signs» meaning «indications» here
[2] That is to say the sign of the eclipse and the sign of the ascendant preceding the eclipse

For human signs or such as are of that form have signification unto mankind; and if they are feral signs or such as bear the form of wild beasts, or four footed creatures, it shall be to such beasts and creatures which are found in shape and nature agreeable thereunto; whether the sign signifies snakes, beasts of the field, domestic, tame creatures, etc.

[Note]

Northern signs which have the figure of beasts of the field when an eclipse is therein signify sudden earthquakes; in southern <signs>, alterations of the air; in such signs and constellations as have wings such as are Virgo, Sagittarius, the Hen, the Vulture, *etc.* it denotes detriment to birds and flying fowl, chiefly such as are usually eaten by man; If in Cancer, Pisces or the Dolphin, to creatures living in the water; if in the constellation of the Ship, <then> to ships and such as navigate; in Aquarius, to rivers and the like *etc.*

[The portences of an eclipse in tropical or equinoctial signs]

Also, if an eclipse of either luminary is in any of the tropical or equinoctial signs, it denotes changes of <the> air in all of these times; if in the vernal equinox, damage to trees when they begin to bud and shoot forth <such> as the vine, fig tree and others in springtime; if in the summer solstice, the events will be on fruits when they are gathered, but in Egypt it signifies the over-flowing of the Nile; if in the autumn equinox, they will be manifest on herbs and the seeds of the earth when they are sown and detriment in harvest; in the winter solstice, on pot herbs, birds of the season and fish.

Also if an eclipse is in the equinoctial signs it shows its effects in religious things like church affairs; in the tropics, in the air, laws and manners of men; in fixed signs, in foundations and edifices; in common signs, in mankind and kings.

[In the quarters of heaven]

Moreover, eclipses near the <angle of the> earth signify their effects in fruits, youth and foundations; in the Midheaven, in church, state, great ones and such as are of middle age; but if in the west, in the laws and customs of the people, the alteration thereof, and those of elder years; it has signification also of murderers.

[To know the greatness of the events of any eclipse]

The quantity or the greatness of their effects[1] is known from the greatness of the eclipse and from those stars which, in the place of the eclipse, are causes of the future events.

For when an eclipse of the Sun is vespertine, the evil portended thereby is lessened; but when matutine, <it is> increased. So likewise on the contrary, an eclipse of the vespertine Moon increases the evil; matutine impairs it the one half.

The reason thereof is because the Sun is the proper governor of the day and the Moon governess of the night,[2] and therefore when they are thus afflicted in their own season, the effects must needs be much more effectual then when on the contrary.

[1] Magnitude
[2] NOTE BY RAMESEY: Genesis 1:16 - «And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.»

Chapter IV

Of the quality of the events of any eclipse, whether good or evil

[How to know the nature and quality of the events of any eclipse, whether good or evil]

Under the verge of this chapter will the quality of the events, whether good or evil fall and the nature of them both, the which is known from the nature of the planets having most fortitudes in the place of the eclipse and the communication and commixture of one with another and the places in which they are in the figure of heaven.

For the Sun and the Moon bear rule over the other planets and are main causes of future accidents, as also the power and efficacy of the other stars are by them augmented or diminished. But the commixtures of those stars that are of most power show the quality of the events.

But let us declare the works and properties of each planet and their natures. So that our relation thereof may be the more effectual, you are to take notice that when I nominate or declare the nature generally of the five planets, you are to understand their temper, power and force; whether the planet does of himself in his own nature predominate or not or whether any other star which is not errant, or other place of the zodiac of the same nature and temper or influence of that star. Wherefore if possible, we are to know the nature and quality of every fixed star worthy of noting for the making <of a> right commixture when they are joined in configuration with the errant stars or planets, because this is as considerable as their commixtures one with another, according to their familiarity before mentioned.

[Of Saturn when he is chief ruler and his significations in general]

So that if Saturn is only chief Lord or ruler, he shall be generally the occasion of destruction and mischief caused by cold. And particularly when his influence relates unto men he causes long and tedious infirmities, sickness and obnoxious diseases occasioned from humours, phlegm and defluxions, quartain fevers, banishment, want, tribulation, anxiety, fears, sadness and death; and these chiefly to those that are stricken in years.

But, when <the sign Saturn is in> relates to beasts and creatures belonging to the use of man, he brings destruction causing a scarcity of them and sickness and rottenness to those that remain; death also and infirmity in the same nature to those men that use or eat them.

In the air <signs> he shall cause frost and snow and such as shall produce bitter cold weather, cloudy and obscure, also pernicious, pestiferous and tempestuous, snow and inconvenient wind and moisture, producing by corruption pernicious and offensive creatures to mankind.

But <in the water signs he causes> in the sea and rivers, tempests and shipwrecks, also difficult and dangerous navigating, a destruction and scarcity of fish; increase and decrease of waters in the sea by fits, the over-flowing of rivers and the eruptions of the sea banks and mischief by water.

In the earth <he causes> a diminution and destruction of fruits and chiefly to such as are more particularly for the use of man; they shall suffer by worms, very much detriment, and caterpillars, locusts, and such like; or by inundations, floods of water or too much abundance of rain, cold, frost, or the like, so that many men shall die for want of bread.

[Of Jupiter when he is chief ruler, what he signifies in general]

If Jupiter is chief ruler, he causes generally an increase and plenty of things particular to man; he elevates their condition to honour, renown and plenty, gives health, tranquillity, peace and an increase of riches and goods, and all things appertaining to the life of man in a natural way; increases the benefits and goods received from princes or such as are in authority, and causes also even these grandees to be more illustrious, enlarging their territories and dominions, and abundantly augments their grandeur. Generally <then> Jupiter denotes success and happiness in everything.

To beasts belonging chiefly to the use of man, he signifies an increase, but such as is destructive and not profitable he destroys.

The air also he tempers and makes wholesome, and sends convenient moisture in seasons requisite for the production of the fruits of the earth, which he multiplies and increases by his sweet influence.

The sea also for navigation shall be safe, the rivers temperate, *etc.*

[Of the significations of Mars if he is chief ruler]

If Mars is chief Lord of any eclipse, he generally threatens mischief, *etc*, and kinds of men which shall happen through extremity of drought; and particularly he causes much war, intestine hatreds, feuds, quarrels and discords amongst men, especially of that kind of life, *e.g.* soldiers. He excites men also to many robberies, spoilings, sackings, tyranny and rebellion. He also causes the wrath of kings and great men; troubles in general, sudden death, sickness and those chiefly tertian agues or fevers, and those principally or more particularly to those of younger years or in their strength of youth; much choler and anger amongst men of small repute; they shall commit unlawful things and violate the law; many combustions, slaughters, rapines, thefts and robberies.

In the air, he causes extremity of heat and very warm winds, also lightning and little rain.

In the sea, <he causes> destruction to ships and submersions suddenly by mixed winds, lightning and such like.

In rivers <he causes> a scarcity of water, a drought of fountains and detriment from drinking waters, which for the most part will be corrupted.

And in things appertaining to the life of man, e.g. beasts and vegetables, he shall cause a scarcity and destruction of the fruits of the earth by reason they shall be scorched with extremity of heat or eaten by locusts and caterpillars, or destroyed by winds, or nipped in the bud.

[Of Venus and her significations general]

But if Venus is chief significatrix, she denotes the same as Jupiter does generally, but together with it some venereal sports; and particularly to me she causes honour, fame, joy, fortunate success in every thing; happy marriages, abundance of children and felicity in all things belonging to matrimony; and an increase of riches and an unusual familiarity and correspondence between princes and their subjects and familiars.

In the sea <she causes> such ships as navigate shall be safe and prosperous.

In rivers, <she causes> an abundance of waters by reason of many showers.

Beasts, vegetables and such things as are of use to men shall be plentiful.

[Of Mercury and his significations when he is chief ruler]

If Mercury is chief ruler, he signifies such events generally as are of the nature of the planet he is in conjunction with and/or configuration. For you have been taught in our second book of this volume that he participates in nature with the planet in conjunction or configuration with him; but properly in his own nature he furthers the natural signification of the other <planet>.

Particularly in men, he excites expedition, industry, cunning, ingenuity in everything.

In the sea, he causes unfortunate navigation when he is joined in judgement with the infortunes, as being in configuration or conjunction with them. But if <Mercury is> with the fortunes, judge the contrary. With the malevolents, he also denotes many diseases and infirmities, quotidian fevers, imposthumes, consumptions and coughs, phthisis and dry diseases. As touching matters of state, laws, customs and privileges, he orders all according to the planets and stars in configuration with him. Wherefore, we see <because> he is dry of constitution being so near the Sun and of a swift motion and because he is often retrograde he stirs up frequent turbulent and pernicious winds, also thunder and lightning, openings in the earth and earthquakes, and perhaps much damage thereby to vegetables and creatures for the use of man;[1] also in the hours of his setting he causes a diminution of waters and rivers; in the hours of his rising, an augmentation; and thus much of the innate significations of the planets.

Now when according to the variety of the aspects and signs they are mingled by being mutually beheld of each other and their positions in respect of the Sun, they thereby vary their effects or actions according to the variety of significations and judgments arising from their several conjunctions and configurations.

Wherefore, since it is impossible to relate exactly unto you all their configurations and their commixtures, or at least for that it would be so intricate a thing, we shall refer it to the study and consideration of the student. For as I have said before, unless your genius leads you to the exact knowledge thereof, the reading of all the books in the world will no wise avail you.

[1] NOTE BY RAMESEY: I conceive Ptolemy might very well have left out <the word> «perhaps».

But we ought to diligently observe the nature of those stars by which the events are signified and their affinity with those regions where the effects are to be manifested thus.

If they are fortunes and have <a> relation to the evil places where the events shall happen, and no wise contradicted by other stars, they more effectually perform what events are promised. But, if they have no relation to those places or if they are gainsaid by malevolent stars, their good influence is by so much lessened and so you may judge on the contrary. And thus much, of eclipses according to Ptolemy.

Some lines towards the latter end of the eighth chapter of his aforesaid second book I have willingly omitted, <because> I do not in every word agree with him and therefore herein I shall desire to be excused, as also I have in other places varied somewhat from him. I know no reason why any man that stands on his shoulders may not see further than he. Truly, I must really confess he has merited much honour from his successors, wherefore I shall esteem him as for his shortness, so for his accurate and sufficient largeness and methods before any or all other astrological philosophers whatsoever. And therefore, as I have already said, with him I shall conclude touching this matter, adding only this chapter on which I have collected out of Junctinus that we may hasten to a conclusion of this treatise.

Chapter V

Of the Sun and Moon eclipsed in any Decanate or Face of the twelve celestial signs

Divers rules have I before delivered unto you with I collected out of Junctinus; wherefore now for the conclusion of this point I thought good to give you this chapter from him also, which he gathered from the writings of Proclus.

When there happens any eclipse either of the Sun or Moon in Taurus, Virgo or Capricorn it denotes a scarcity of the fruits of the earth and corn; in Gemini, Libra or Aquarius, a famine and outrageous diseases, pestilence and mortalities; in Cancer, Scorpio or Pisces the dearth and slaughter of <the> obscure <and> common plebeian kind of people, continual quarrels and seditions, and great damage to navigators and such as converse in the sea or sea affairs; in Aries, Leo or Sagittarius I need say no more than this, that it is sufficiently declared in the handling of the several Decanates of these signs, wherefore, it will not be amiss if we also go through every sign of the whole zodiac, beginning at Aries sp that you may not have to seek for any eclipse of the luminaries; and first then of the <eclipse of the> Sun.

[The Sun eclipsed in the Decanates of Aries]

When the Sun is eclipsed in any of the first ten degrees of Aries,[1] it portends the sudden and frequent motion of Armies, continual expeditions, assaults and batteries with many tumults, seditions and controversies, and an inclination of the air to intemperate heat and drought.

In the following Decanate or Face,[2] it denotes the imprisonment, trouble and sadness of some king, and danger of death to him; a corruption of trees that are fruitful or of such fruits as are produced of trees, as also of the earth.

In the last Decanate or Face,[3] he brings grief and sadness to mortals, and the death of some great woman, and a scarcity or diminution of cattle.[4]

[1] NOTE BY RAMESEY: which you have heard is the first Decanate or Face thereof.
[2] NOTE BY RAMESEY: *i.e.* from the tenth to the twentieth degree of Aries.
[3] NOTE BY RAMESEY: *i.e.* from the twentieth to the thirtieth, or last degree of Aries.
[4] NOTE BY RAMESEY: *i.e.* those of the lesser sort because it is signified by Aries.

[The Sun eclipsed in the Decanates of Taurus]

An eclipse of the Sun happening in the first Face of Taurus afflicts negotiators, agents and solicitors, destroys businesses and the corn upon the earth.

In the second Decanate or Face of Taurus, <it denotes> incommodities to such as bear children and also to travellers.

In the third <Face>, <it denotes> pestilence and famine, from whence we may collect the destruction of greater cattle, i.e. bulls, oxen and cows.

[The Sun eclipsed in the Decanates of Gemini]

An eclipse (of the Sun) in the first Face of Gemini causes dissention amongst priests, of whatsoever order they are; inveterate hatred and seditions, and a contempt of both the law of God and Man is to be feared.

In the second <Face>, <it denotes> thefts and robberies, piracies and slaughters.

In the third <Face>, <it denotes> the death of some king and various mischief to such commonwealths as are under Gemini, and the frustration of such cities affairs and negotiations.

[The Sun eclipsed in the Decanates of Cancer]

Again, an eclipse of the Sun in the first Face of Cancer troubles the air and causes various winds and alterations of the weather.

In the second <Face>, <it causes> rivers and fountains to dry up and causes petulant and grievous mortalities.

In the third <Face>, throughout Armenia, Africa and the rest of the regions and places subject to Cancer <it causes> hydropical diseases and seditions; and the disease of France, Naples, Spain and England, and indeed the world; yet commonly called the French and Neapolitan disease, or more plainly the French Pox.

[The Sun eclipsed in the Decanates of Leo]

Also, an eclipse of the Sun in the first Decanate of Leo denotes the death of some eminent Prince and the scarcity of bread corn.

In the second <Face>, <it denotes> troubles and anxieties to kings, princes and great men or magistrates.

In the third <Face>, <it denotes> captivities, slaughters, rapines, and <the> profaning of holy and sacred houses.[1]

[The Sun eclipsed in the Decanates of Virgo]

Moreover, an eclipse of the Sun in Virgo argues the grievous calamity and death of some certain king in the confines[2] of Virgo.

In the second <Face>, <it denotes> famine, pestilence and deadly seditions.

In the third <Face>, <it denotes> slaughters, destruction, banishment, and the like to pictures, poets, merchants, and such as live by their ingenuity and wit.

[The Sun eclipsed in the Decanates of Libra]

If an eclipse of the Sun is in the first Face of Libra, it corrupts the air <and> causes the pestilence and a scarcity and dearness of corn.

In the second <Face>, <it> portends the death of some great king under the domain of Libra, <also> seditions and famine.

In the third <Face>, <it denotes> discords among great ones and detriment to their estates.

[The Sun eclipsed in the Decanates of Scorpio]

Also if an eclipse is in the first Face of Scorpio it moves and stirs up wars and tumults, slaughter, hatred, captivities, plots and treachery.

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[1] NOTE BY RAMESEY: I conceive he hereby by meant churches, monasteries, and such like.
[2] I presume that Ramesey means some country or region ruled by Virgo.

In the second <Face>, <it denotes> mischief to some king whose mind is averse to war.

In the third <Face>, <it denotes> the rise of some tyrant, the slothfulness and idleness of the former king hateful to everyone.

[The Sun eclipsed in the Decanates of Sagittarius]

If an eclipse of the Sun is in the first Face or Decanate of Sagittarius, it shows grievous dissentions and deadly feuds amongst men.

In the second <Face>, <it denotes> the death of camels and such cattle as chew the cud, especially the greater sort, and such like.

In the third <Face>, <it denotes> prejudice to horses and armies.

[The Sun eclipsed in the Decanates of Capricorn]

Again, an eclipse of the Sun in the first Decanate of Capricorn denotes unhappiness and chances to great men, the transmigration of some great king and the rebellion of nobles and rustics.

In the second <Face>, <it denotes that> hired soldiers are excited and animated against their commanders and superiors, and the frustration of their devices.[1]

In the third <Face>, it induces the tumultuous motion of the king and causes famine.

[The Sun eclipsed in the Decanates of Aquarius]

Moreover, an eclipse of the Sun in the first Face of Aquarius causes public sorrow and sadness.

In the second <Face>, <it denotes> public thefts, rapines and robberies, earthquakes and famine.

In the third <Face>, <it denotes> the death and slaughter of sheep and beasts of the field.

[1] «Devices» meaning plots and schemes

[The Sun eclipsed in the Decanates of Pisces]

Lastly, an eclipse of the Sun in the first face of Pisces dries up rivers and makes the sea and the affairs thereof unfortunate.

In the second <Face>, <it denotes> the death of famous and excellent men, the destruction of fish, earthquakes, *etc.*

In the third <Face>, <it denotes> sedition, cruelty, <the> furiousness and inhumanity of soldiers.

An eclipse of the Moon now in every Decanate is to be considered since we are done with the Sun.

[The Moon eclipsed in the Decanates of Aries]

Wherefore, when the Moon is eclipsed in the first Decanate of Aries, she denotes fevers, <the> destruction of woods by fire, and a «siccity» and dryness of the air.

In the second <Face>, <it denotes> pestilence.

In the third <Face>, <it denotes> abortive births, incommodities and such like dangers to women.

[The Moon eclipsed in the Decanates of Taurus]

An eclipse of the Moon in the first Decanate of Taurus denotes destruction and death to great cattle.

In the second <Face>, <it denotes> the death of some queen of some region under Taurus, and a scarcity of seeds and <the> bareness of the earth.

In the third <Face>, she shows the cruelty on serpents and such like.

[The Moon eclipsed in the Decanates of Gemini]

Also, an eclipse of the Moon in the first Face of Gemini threatens incursions and rapines of enemies.

In the second <Face>, <it denotes> the frequent motion of armies and the solicitations of private and public things.

In the third <Face>, <it denotes> the death of some illustrious and famous man.

[The Moon eclipsed in the Decanates of Cancer]

Again, an eclipse of the Moon in the first Face of Cancer excites and stirs up Wars.

In the second <Face>, <it denotes> grievous exactions, intolerable tributes, taxations and such like burdens.

In the third <Face>, <it denotes> death to the female sex and sudden destruction and misery.

[The Moon eclipsed in the Decanates of Leo]

Also, an eclipse of the Moon in the first Face of Leo denotes the death of either some illustrious king or famous man.

In the second <Face>, <it denotes> the journey of the king and <the> mutation of things.

In the third <Face>, she excites the people and armies to new actions and attempts.

[The Moon eclipsed in the Decanates of Virgo]

An eclipse of the Moon in the first Face of Virgo causes diseases and infirmities to the king and various seditions and discords among men.

In the second <Face>, <it> causes mischief to councillor, scribes, or such like men.

In the third <Face>, <it> brings deadly diseases.

[The Moon eclipsed in the Decanates of Libra]

A lunar eclipse in the first Face of Libra provokes furious and tempestuous hail storms.

In the second <Face>, <it denotes> mischief and trouble to everyone.

In the third <Face>, <it denotes> death to some famous and illustrious men.

[The Moon eclipsed in the Decanates of Scorpio]

If an eclipse of the Moon is in the first Face of Scorpio, it causes horrible thunder and lightning and sometimes earthquakes.

In the second <Face>, it dries <out> olives and causes a dry air and burning fevers.

In the third <Face> the same is threatened, and death, many seditions, quarrels and troubles over and above.

[The Moon eclipsed in the Decanates of Sagittarius]

Also, an eclipse of the Moon in the first Face of Sagittarius sends thefts and rapines.

In the second <Face>, <it denotes> destruction to horses and mules.

In the third <Face>, <it denotes> pestilence and many evils.

[The Moon eclipsed in the Decanates of Capricorn]

Again, the Moon eclipsed in the first Face of Capricorn shows suggestions among men and untimely death, or mischief to some illustrious and noble man.

In the second <Face>, <it denotes> frequent incursions and assaults of soldiers, thefts, robberies, and captivities.

In the third <Face>, <it denotes> the death of some king under the dominion of Capricorn, also sedition.

[The Moon eclipsed in the Decanates of Aquarius]

Moreover, the Moon eclipsed in the first Face of Aquarius denotes misfortune of some king under Aquarius.

In the second <Face>, <it> universally hurts the seed of the earth.

In the third <Face>, <it denotes> a change in all things.

[The Moon eclipsed in the Decanates of Pisces]

Lastly, the Moon eclipsed in the first Face of Pisces brings sadness and anxiety to those we call priests and religious houses.

In the second <Face>, <it denotes> the death of some great and illustrious person.

In the third <Face>, <it denotes> thefts, rapines, robberies by land, and piracies and troubles by sea.

And this much shall suffice to be said of eclipses at this time. Hereafter, God sparing me life and leisure from my other studies, perhaps I may make some addition thereunto if I find the present age worthy thereof. Let us not proceed.

Chapter VI

Of Comets and Blazing-Stars, what they are, the many sorts thereof, their portences, and how long they appear at any time

[What a Comet is]

Elsewhere you may remember you have been shown what a Comet is, *i.e.* in the 16th Chapter of the 3rd Section of this book, it being no other that a dry exhalation, viscous and slimy, exhaled by the Sun and power of the stars by degrees into the upper region of the air; for by how much dryer or moister are the vapours whereof they are composed, the higher or lower are they placed and drawn up.

[The name thereof]

The word comet we borrow from the Greeks, who call it *cometes quasi*, *cometa stella*, an hairy star, as the word signifies in English, where the Latines call it *crimita*, because many times they appear like the hair made of fire, or fire in the manner and form of a man's head, or an horses main, and we in England do vulgarly call them comets or blazing-stars, of which there are divers sorts, as mentioned Pliny, Lib. 2. Cap.25. de *nat*. and others.

[Divers sorts of Comets, or Blazing-stars]

The first by the Greeks called a *barba*, resembling a beard, because it has a circle about it of that form or shape, I mean about the nether part thereof.

The second they call, *id est ajaculo*, because it is shaped in form of a dart or spear.

The third, which is the same as the former, save only they are shorter and sharper pointed at the top than the other, and pale like a sword and without rays.

The fourth, *discus id est*; a dish or platter; this comet is so called for that it is round resembling a dish, yet now and then it puts forth one of the brims thereof.

The fifth, *pitheus*; and this is in the form like a «Tun»[1], environed in a smoky light.

The sixth, *ceratias*; thus called for that it resembles a horn, and such a one Pliny testifies appeared when the whole manhood of Greece fought the battle of *Salamie*.

The seventh *lampas ā splendeo*; to shine like a lamp, and therefore it has this name.

The eighth *hippeus*; this emits streams like unto a horse mane, and therefore it is thus called; this is swift in motion and often turns round, as says Pliny.

A ninth he recorded to be white and bright like silver hair, and of that splendour that a man is hardly able to behold it, and others become shaggy and compassed as it were with hair or fringe round about.

[Where or in what part of Heaven usually seen]

They are in a manner all seen under the *Great Bear*, or that constellation which where or in we vulgarly call *Charlimains Wain*, or *Charles his Wain*, yet for some have been discerned to appear in that white part of Heaven called commonly the *Milky Way*, from the fictions of the Poet; they denote boisterous winds and excessive heat; seldom are any seen in the west part of Heaven, but about the South or Antarctic pole some have been seen, as Pliny in the same aforesaid Chapter testified, to whom I here refer you where you will find what prodigies they were the fore-runners of in the time of *Claudius Cæsar*, *Pompey*, and *Octavius the Consul*.

[Their continuance in the Heavens]

It has been observed and noted by the diligent care, industry and pains of the Ancients, that they never appear a shorter time than a seven-night, nor longer than 80 days; some have said 40; others 75; from *Plutarch*, who noted so much from the comet which appeared before the *Peloponsian* wars in Greece; but their continuance is according to their magnitude. For if they are but small, they will soon be burnt out, unless they are daily fed with new exhalations. I shall not here trouble myself to recite what Seneca, Aristotle, and others write in Histories concerning such horrid accidents which have followed in many places

[1] I believe the word «Tun» means a small barrel.

on the appearance of comets; since all the learned in the works of nature do unanimously conclude they are the fore-runners of much tribulation, alteration, anxiety, and trouble, which I shall by and by more amply deliver unto you.

[Some Comets move, others again are fixed, How to judge their portences]

You are to take notice that some comets do move as the planets. And again, others do not stir <move> but are fixed, as are the other stars.

To judge of the accidents portended by comets, the place of their appearance in the heavens is to be observed and what stars are in configuration therewith. Also <observe> in what similitude they appear, and where they appear and shine.

If they appear like swords, wars are threatened and destruction of mankind; like flutes or haut-boys, it portends mischief to musicians; if in the middle of a sign, to whore-masters, and women gamesters; in form of a triangle of quadrangle, *i.e.* a trine of square aspect to any of the fixed stars, to wits and learned men. If a comet appears in either of the Nodes, or those places which we commonly call the Head and Tail of the Dragon, it proves infectious and pestiferous.

[The birth of our Saviour fore-known by the comet in Augustus his time]

We come now to show the events of comets or such things, as they are the fore-runners of. Yet I cannot but first let my reader know the strange foreknowledge *Sybilla Tiburtina* had in this science, who from the apparition of that great and famous comet[1] which was seen in *Cæsar Augustus* his time.[2] <She> told the Emperor that it pointed out a child born of a virgin, who should be greater than he <should> and therefore she exhorted him to worship and adore him, *etc*.

[1] William's Comet Catalogue of 1871 identifies two -- one in 5 B.C. and a second in 4 B.C. Both are described in detail in Chapter 7 of David Hughes' book *The Star of Bethlehem: An Astronomer's Confirmation.* The comet of 5 B.C. (number 52 in Williams's Catalogue) was first seen between March 10 and April 27, and was visible for 70 or more days. It was a «*hut*» comet, also called a «sweeping star» or «broom star», and had a tail or rays. It was seen in Capricorn and there is no mention of motion. It may have been a nova, but the description best fits a comet. In 4 B.C., a «*po*», or tailless, comet was noted in April 24 in Aquila. There is no way to know whether it was a comet or nova. Incidentally, older references state that Halley's Comet was seen in 11 B.C., but modern calculations identify it with one seen for 56 days from August to October of 12 B.C.

[2] NOTE BY RAMESEY: in whose days and reign was our Saviour Christ born.

[The portences of comets and blazing-stars]

Histories, ancient writers and common experience in former ages testifies unto us that these signs in the Heavens, or appearance of comets, are the assured fore-runners of the sterility of the earth, pestilence, famine, war, alterations of kingdoms, states and empires, laws and customs, winds, earthquakes, inundations, extreme heat and drought, grievous diseases and infirmities, and such like horrid evils.

Chapter VII

Showing the physical reasons of the horrid and terrible portences of comets and blazing-stars

That they are the cause of inordinate heat is apparent by their ardent burning in the air, and their matter of which they are made.

<There is> sterility[1] by reason of the fatness of the earth <it> is[2] drawn out, and the earth left dry and lean. And so the moisture and convenient humidity whereby it fructified all things growing therein, is dried up by excessive heat and consequently rendered barren, wherefore there must follow famine or sterility in those regions and places where they are seen, or from where their matter of substance was drawn.

<There is> pestilence and diseases, in that the air is by them infected through hot, thick, <and> cloudy exhalations, which being drawn in at the mouth of living creatures, infects them and kills them. Also <because> of excessive and inordinate heat the radical humidity and moisture of living creatures, whereby they subsist, is dried up; whereby they become no other than dead carcasses. Wherefore it is necessary in such times to use cooling and moistening preparatives which are of that nature as to restore and conserve radical moisture.

Of wars and alterations of kingdoms, states, laws and customs, <because> when a comet or blazing-star appears, there are many exhalations in the air, and those of hot and dry nature, which do so dry up the humours in men and increase choler <so> that they are easily excited to quarrels, after which follow blows, wars and bloodshed; and so consequently <there are> alterations in states, governments, laws, customs and empires.

Of winds, <because> they are of the same matter whereof comets are, as you have heard in the 16th Chapter and 2nd Section of this fourth book. And when any comet or blazing-star appears, many such vapours are exhaled <and> besides, when they vanish, they become windy vapours.

[1] *I.e.* bareness of the earth or unfruitfulness
[2] NOTE BY RAMESEY: together with the exhaled matter whereof they are composed.

<There are caused> Earthquakes for the same aforesaid reason. For they are the occasion of winds, and winds of earthquakes, as the same aforesaid 16th Chapter you have been taught.

<There are caused> inundations for the same reason also. For comets cause winds, <and> winds cause the sea to roar and rage, where follow inundations.

Thus, I have delivered you the reasons of their portences, which I would not have you or any to fear though ever so horrid and terrible. But rather take courage thereby to call earnestly to God for mercy, that He might avert His judgements whereof he does so fairly warn us by these his messengers.

Chapter VIII

Showing some other names of Comets or Blazing-stars, and their Portences

[Why comets are seen but seldom, and but one at a time]

Here it will not be amiss if I set down something which I had almost forgotten, *i.e.* that comets and blazing-stars seldom are seen. For it is not an easy matter for the Sun and planets, neither is it soon done, to draw up so much dry vapour as is requisite for the composition of such an apparition. And therefore is it also that there does but appear one at a time, though Aristotle affirms there have been many seen together, and this I must confess, is as likely to be true as many other of his stories and tales.

[At what time of the year comets and blazing-stars usually appear]

They are seldom or never seen in winter by reason of the abundance of cold and moist weather that then abounds, so that there can be no such dry vapour exhaled by the Sun or stars, nor in that quantity as is requisite to the composition of such apparitions; neither<are they seen> in summer by reason of the excess of heat, or the heat of the Sun which consumes and disperses the matter whereof they are made, so that it cannot ascend unto the part of the region of the air wherein they are usually placed; neither <are they seen or often seen> in the spring time, by reason of the abundance of moisture that then reigns and the want of sufficient heat to elevate so much matter; but <they are seen or often seen> in Autumn, especially when Saturn and Mars are in conjunction, because then the heat that exhales the matter, is more strong.

[Comets white and red; and the reason thereof]

Further, note that some comets are white <and> some again red, which arises from the divers nature and quality of the matter whereof they are <made>. For pure thin exhalations produce a white, clear and bright comet. When <exhalations> are more gross and impure, <then comets are> red and these appear like burning coals. But when the matter whereof they are <made> is very gross, they appear as red as scarlet or blood. Wherefore the ancients have assigned them to several planets according to their complexions: For such as are Saturnine <in complexion> are pale, wan, and of leaden colour like unto

Saturn; Jovial, bright; Martial, red; Solar, golden or yellow; Venereal, obscure; Mercurial, blue, etc.

[The reason of their shape and form]

Such as are like the hairs of a man's head, as you have heard, are more condensed and thick in the middle, but about the edges more rare; those resembling beards have their extremes more rare and dispersed; and those that are much extended in length, are more rare and subtle.

[The distinct significations of every comet or blazing-star]

The ancients have delivered moreover these nine following several comets or blazing-stars and their virtues or portences, which I could no wise omit being so necessary to instruction.

The first then is called *Veru*, for that it resembles a spit or dart, and appears in the day time very terrible to the beholders. It denotes a scarcity of fruit of both earth and trees, mutations in church and state, grievous slaughters, and the death of kings, nobles and such as are of their adherence.

The second, *Tenaculum*, <is> of the colour of Mars and has rays under it like the flames of burning coals. It signifies there shall not be such plenty as formerly, yet not famine <either>; wars also are thereby stirred up to the great prejudice of the godlier sort of people who shall be very forward therein.

The third, *Pertica*, sometimes emits obscure rays and again at other times <is> bright. This denotes a drought, both of the earth and waters, and a scarcity of provisions. <The which> if it <is> corporally joined to any planet signifies events according to the nature of that planet;[1] as if it is joined to *Saturn* there shall be mortalities, troubles to old men, and those of the religious orders; to *Jupiter* it extends its effects to kings and grandees whether good or bad according to their fortitudes;[2] to *Mars*, many wars, tumults, slaughters and effusion of blood; to the *Sun* it will not appear by reason of the Sun's splendour, yet it portends the death of kings and many tribulations, plagues, and sicknesses; to *Venus*, it signifies drought, and a diminution of great waters; to

[1] NOTE BY RAMESEY: the nature of every planet you have been taught before.

[2] According to Abu Ma'shar, these two considerations of Saturn and Jupiter would be reversed, *i.e.* Saturn signifies for kings and high exalted people and Jupiter signifies for those of the law and religious orders *etc.* Ramesey has here reversed this signification.

Mercury, it denotes the death of young men, wits and ingenuous fouls; to the *Moon*, it signifies death and grievous mortality to men, especially the common people.

The fourth <comet is called> *Miles*, consecrated to Venus, and has a hairy tail or mane emitting Moon-like beams or rays. It signifies mischief to kings, nobles and great men, and that men shall arise that will endeavour to alter the laws and ancient customs, and set up new. But the greatest evil portended thereby will be incident to those places towards which it extends its tail or rays; it denotes also wars.

The fifth <comet is called> *Ceruleus*, of a blue or azure colour, <is> appropriated to Mercury. It denotes the death of kings and grandees, nobles such as are chief rulers, and chiefly towards the part towards which it extends its rays; also wars.

The sixth <comet> *Aurora* or *Matutina* <is> assigned to Mars <for> it has a tail and is of a fiery complexion. When it appears towards the east, bending its head downwards, it signifies war, combustions, fire sword, pestilence and famine in Arabia and Egypt; drought and a scarcity of waters, and this shall extend also to the western regions.

The seventh <comet is> *Argentum* or *Argenteus*, and this is the brightest and clearest of all comets <and> it has pure bright beams. When it appears, Jupiter being then in Cancer or Pisces, it promises abundance of corn and fruit in those parts where it appeared. But if Jupiter is then in Scorpio, it will not be altogether so good.

The eighth <is> *Rosa*: this is a great round comet and is of the form and similitude of a man. It causes the death of kings, great, noble and rich men, and the alteration of things.

The ninth and last, *Niger*, <is> appropriated to Saturn, being in colour like unto him. It denotes mortality both natural and also by the sword, beheadings and the like.

[Note]

If a comet appears in the Ascendant of any town, kingdom, city, family or in the Ascendant of the Revolution of the World, it signifies destruction of the things signified by the Ascendant and the sign thereof. And if it appears in the

sign of the midheaven at the time of any of these, it brings danger to such as are promoted to honour.

[The signification of comets in earthy signs, watery, airy and fiery]

Comets appearing in earthy signs denote sterility through drought; in watery <signs>, through abundance of rain and floods and causes also pestilence; in airy <signs>, they promise winds, seditions and pestilence, yet are not always plagues; in fiery <signs>, wars, slaughters and commotions.

Chapter IX

Of the Signification of Comets and Blazing-Stars appropriated to the seven planets

Receive these following rules, as from the Chaldeans, Arabians, and such as were very expert in former ages.

[The portences of such comets as belong to Saturn]

Wherefore know, that if any comet of the nature and complexion of Saturn appears in the Ascendant of the Revolution of the World, it denotes many evils; famine, pestilence, banishments, want, anxiety, terror and trouble, chronic diseases, and melancholy distempers, catarrhs, quartan agues, falling sickness, leprosies, palsies, cancers, and those diseases which are of continuance, lingering consumptions and the like; destruction to beasts appertaining to the use of man; excessive cold weather in winter,[1] clouds, frost and snow, strong and high winds, tempests, shipwrecks, destruction of the fish, as also of fruit by caterpillars, locusts and such like vermin; great inundations and storms, to the annoyance of cattle and all things; men and kingdoms under the dominion of Saturn shall suffer detriment and be in danger of destruction.

[Comets of the nature of Jupiter and their portences]

Such <comets> as are of silver colour, bright and of great splendour, and of the nature of Jupiter, cause a plentiful year when they appear in the Ascendant, as you have heard; wholesome blasts of air with many seasonable showers especially if it is a watery sign. It also denotes such infirmities as are of the nature of Jupiter[2] and many alterations and changes in such kingdoms, regions and places subject unto him, the which I have there also at large set down.

[1] NOTE BY RAMESEY: but you are still to remember the nature of the climate; for this inordinate cold in Ethiopia will cause but temperate air, etc. and therefore this is to be understood of these northern parts.
[2] NOTE BY RAMESEY: which you have heard in the second Book of this volume.

[Comets of the nature of Mars, and their significations]

Those comets which you have heard <about>, we have understood by the names of *Vera* and *Pertica*, are of the nature of Mars. Wherefore they denote horrible winds, storms, and tempests, a drought of fountains, and a destruction of fruit by corruption, and all diseases portended by Mars; *etc*. frequent thundering and lightnings to the destruction of many ships at sea, wrath, quarrels, heart-burnings, slaughters and bloodshed amongst men, tumults, seditions and wars, alterations of kingdoms, laws, government and customs, and such like evils appropriated to the nature of Mars. And they shall chiefly be incident to such men as are under his dominion, towns, cities, kingdoms, and places, as also to those parts towards which the comet extends its rays as you have heard.

[The significations of the Sun his comets]

Comets and blazing-stars of the nature and complexion of the of the Sun, denote the death of kings, great men and nobles in those parts they appear, and in that kingdom or nation under the Ascendant of that sign wherein they appear, and for which the revolution is made[1] also alterations in government to the better; continual and daily tumults; also war, drought, and such infirmities as are solar, and those chiefly to solar men, and to such places as are under his dominion.

[Comets of the nature of Venus, and their portences]

Such as are appropriated unto Venus show their effects of fruits and in waters, and cause change and mutations in the world; alterations of the laws, customs and privileges of men, damage and detriment to women, nuns and matrons, chiefly in the stomach, secrets and reins, *etc*. All infirmities signified by Venus are threatened to those especially that are under her rule and also to those places subject unto her.

[What is signified by Mercurial comets]

Mercurial comets occasion the death of some great man,[2] grievous calamities, war, pestilence and famine, destruction, tribulation, anxiety, trouble and

[1] NOTE BY RAMESEY: when they are seen in the Ascendant thereof.
[2] NOTE BY RAMESEY: still remember this is where they have dominion.

sadness to Mercurialists; ingenious and wise men, and such as are ruled by Mercury; and grievous trouble and sorrow to such places to which it extends itself and where it is visible it sends Mercurial diseases.

[What by Lunar]

Lunar comets chiefly manifest their significations on women and common people, as also to all such as are under her rule, whether towns, cities, kingdoms, or nations. They particularly denote troubles, alteration of the laws, customs and rites, sterility and wars, all infirmities signified by the Moon, and those chiefly to such as are by her governed, *etc*.

Note also that if a comet extends itself towards Saturn, *i.e.* its rays or tail, it portends the destruction of the fruits of the earth and a scarcity or famine; towards Jupiter, wrath and destruction to kings and the grandees of the earth; towards Mars, grievous and terrible sicknesses, wars, slaughters and bloodshed, and the alteration of kingdoms; towards the Sun, the death and destructions of kings and government; towards Venus, the death and destruction of Great and noble women, and damage to such things as appertain unto them; towards Mercury, much consumption of wealth, with shame and infamy; towards the Moon, troubles and shame to the people in general.

Chapter X

Showing the Significations of Comets, when they appear in any of the twelve Signs of Heaven

[Of the signification of comets when they appear in Aries]

Albumasar[1] and Junctinus with many others say, that if any of the aforesaid comets or blazing-stars appear in Aries, it signifies evil and detriment to noble men and the grandees of the earth in the eastern parts, and abundance of sadness to the commoner sort;[2] also <the> noise of the clashing of arms, bloodshed, and the death of some eminent Prince, or slaughter of some great Lady, with fear and trouble of slaughter amongst men;[3] also great drought, common diseases in the head, eyes and brain, a rot amongst small cattle, especially sheep, and a dejection of great and noble men, or an unthroning of some king, and a rise or promotion of vile and ignoble mean people.

If its apparition is in the eastern part of Heaven it will operate sooner and there shall be enmity amongst men; but if in the western, slower and much evil and detriment from kings or superiors, and many showers, inundations and frequent snows n winter.

[In Taurus]

If any blazing-star or comet appear in Taurus it signifies mischief to men and diminution of their goods, also injuries and wrongs put upon them; it uses also to signify, as say the ancients, the death of some great man, captivities, injuries, and a toleration of evils; detriment to the greater sort of cattle, especially bulls, cows and oxen; great winds, a corruption of fruit, and destruction of corn, and in winter much cold, also grievous earthquakes, vehement sicknesses, and dry scurvy diseases, proceeding of putrefaction, as scabs *etc*.

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[1] Abu Ma'shar

[2] NOTE BY RAMESEY: and truly I conceive all nations, kingdoms and people, cities and towns, villages and families under the sign of Aries will suffer the same.

[3] NOTE BY RAMESEY: you must remember to confine your judgement herein to the places wherein the blazing-star or comet has power, so also in the subsequent rules in the like case.

If it appears towards the east it will sooner operate and the king shall fear his enemies, men shall be molested with boils and swellings about the groins, and these shall continue for some years; also sicknesses in the summer quarter. And if it appears towards the western part, it will work more slowly and it signifies much rain.

[In Gemini]

In Gemini, if any comet appears, it signifies men shall be lascivious and incestuous, loose livers and neglecters of goodness. also it denotes quarrels, wars, and dissentions amongst men, sicknesses and the death of children and young men especially; also abortive births, the slaughter of birds, famine, thunder and lightning with very high winds to the eradication and subversion of trees and houses.

And if it appears towards the east part of Heaven, the effects thereof will soon be seen and many grandees of the world shall be abased and brought down from their high places and honours. And if it appear in the west, not so soon, and it signifies much captivity and abundance of rain and inundations.

[In Cancer]

Also if a comet appear in Cancer it signifies abundance of locusts[1] which shall eat up and destroy the fruits of the earth, also small worms in corn and trees, a scarcity of fruit and plenty of worms. It denotes also wars, discords, and much evil, the death of some great person, submersions, rapes and robberies, famine and pestilence.

And if it appears in the eastern part of Heaven, its effects will be quickly manifest and there shall be a scarcity of provisions for the use of man towards the latter end of the year. If <it appears> in the western not so soon <and> it denotes the kindness of kings and great men to the commons.

[In Leo]

Again, if any appears in Leo, men shall be damnified by wild beasts, *e.g.* lions and wolves.[2] Worms and vermin shall be destructive to the corn and men shall

[1] NOTE BY RAMESEY: in the parts where they are naturally produced, in our climate it produces caterpillars and such like pernicious worms.
[2] NOTE BY RAMESEY: this is understood in those regions where such feral creatures are.

be damnified in their estates; the gentry and nobility shall suffer detriment, and many of them death, and war <occurs> amongst kings towards the end of the year; and such effusion of blood in the eastern parts [note the parenthesis in Aries] and pains in the eyes.

And if it appears in the eastern part, the effects are soon manifested and it signifies great winds, lightning, and a scarcity of waters; in the western, not so soon and it signifies many sicknesses and that wolves and mad dogs will rage.

[In Virgo]

And if in Virgo, it denotes the extirpation of domestics belonging to some king or prince or their removal out of one place into another, or out of one kingdom into another, or their banishment, or their being carried away captive and their goods and offices shall be taken away without any hope of restoration, neither shall they recover them. It denotes also damage to merchants and mutual injuries and injustice amongst men, also vexations and captivities, and much labour, pain, trouble, tribulations and sadness, fevers, abortions in women, a noise of arms, *etc*.

If it appears eastward, the sooner are its effects manifest and portends war; if westward, the latter and denotes quarrels and a rankness of corn.

[In Libra]

In Libra, it denotes theft and robberies, also cutters on the highway; and men shall fear poverty and want, and shall suffer through cold. It denotes also the death of some eminent man, slaughters, and secret plots and treacheries, a scarcity of rain, impetuous winds, a drought of fountains and other waters, a want of the fruits of the earth, and provisions for the use of man; earthquakes, *etc*.

And if it is eastern these effects will the sooner appear and the kings of Babylon, and such as are under Libra, shall be unfortunate; and horses and mules shall be dear, and war amongst the Romans. But if <if it is> western, the contrary; and servants shall contemn and reject their masters, and the fruits of the earth shall not be altogether so scarce.

[In Scorpio]

In Scorpio, any comet signifies abundance of war and rebellion to kings, changes and alterations, detriment and damage to soldiers, labour and travel to all kinds of men, contentions amongst great men, great perils and dangers, the death of some eminent man, and a scarcity of waters at some certain times; mischief to such as are with child, a scarcity of corn and the fruits of the earth, and pains in the testicles and bladder.

And if it is seen in the east or eastward, these do soon appear and it denotes a scarcity of rain, and that wolves and dogs ravage. But if it is westward, not so soon, and there shall be locusts and such like creatures.

[In Sagittarius]

Also, a comet in Sagittarius denotes a decay of nobility, and a suppression of great and noble men, wife, <the> prudent and learned, and much evil and tribulation will fall upon them, and especially scribes or lawyers; moreover captivity of princes, war and such like.

But if it is seen towards the east, <then> sooner will these be affected and it signifies the death of kings, fighting, robberies and a scarcity of provisions for the life of man. If <it appears> towards the west, <then> later and it denotes many fantastical dreams, and that women shall many abortions.

[In Capricorn]

Again, in Capricorn any comet signifies fornications amongst men, war amongst kings and nobles, many calamities and misfortunes, quarrels, poisoning of kings, the death of princes; cutting by the highway, contempt of religion, men and things. And it also shows <the> persecution of or to religion, hail, snow, and a sharp winter to the great annoyance of the seeds of the earth. Also, it threatens famine, pestilence and the like.

If it is seen the eastern part of Heaven, its effects will suddenly appear and it denotes that kings shall be damnified by their enemies and they shall be the occasion of their death and alterations in government; snow also and an abundance of rain, to the destruction of vines and other fruits of the earth. But if <it appears> in the west, not so soon; and it denotes a year of abundance of grass and water.

[In Aquarius]

Moreover, if in Aquarius, it denotes many wars and slaughters, and the death of some honourable and eminent prince or lady in the eastern parts, say some of the ancients;[1] war for a long time, epidemical diseases, an obscuring of the air with thundering and lightning; pestilence also, and the death of both illustrious men and also the common sort of people.

If it appears in the eastern parts, their portences will sooner operate and it denotes <the> abundance of grass. If <it appears> in the western <parts>, later; and it signifies various rumours, and chiefly of war, and many men shall be imprisoned and captured.

[In Pisces]

Lastly, a comet in Pisces signifies war amongst kindred and such as is allied one to another. And there shall be much slaughter <and> contentions also touching matters of faith, privileges and customs in religion and ancient traditions. There shall also be many apparitions in the air; fishes, many of them, shall suffer destruction and it shall be dangerous navigating. Kings shall war one against another, the father against the son, and the son against the father, and brother against brother, *etc*.

And if it appears in the east part of Heaven, the sooner will these be manifested. And it signifies enmities between kings, nobles, and plebeians, tumults, bickerings, *etc*. If <it appears> in the western part, then <these things will manifest> later. And there shall be many anxieties and deaths amongst men in the western parts[2] and this shall continue three years; and there shall be many birds, fishes and inundations and overflowing of rivers.

[When comets chiefly manifest their effects]

You have heard that they chiefly show their effects to those parts to which they emit their beams or rays, to which I may add the regions where they are seen, and the kingdoms, countries, provinces and cities subject to the sign wherein they appear. But the time when it shall be chiefly most manifest is when the

[1] NOTE BY RAMESEY: but I should have judged in the western parts, Aquarius being a western sign, etc.
[2] NOTE BY RAMESEY: I should judge it in the north-west parts.

Sun comes to the place of their first appearance, or to that planet of whose nature and complexion it is, *etc*.

And <with> this much of comets and blazing-stars, we come now to great conjunctions, and so conclude these, our labours.

Chapter XI

Of Great Conjunctions, their number, and how to judge of their effects

Most of the ancients have been short in their judgments on this subject,[1] yet some more copious than others, but none so effectual as I could wish for your instruction, since by the conjunction of the planets all the accidents and mutations of this elementary world are known, especially by the conjunction of the superiors. However, such as they are I shall here deliver unto you with my best assistance. Time and opportunity may happily produce more hereafter. In their interim, understand thus much, that there are seven sorts of conjunctions considerable.

The first and greatest of all the rest, is the conjunction of the two superior planets, Saturn and Jupiter, in the first term or degree of Aries, which happens but once in nine hundred and threescore years.[2]

The second is the conjunction of Saturn and Jupiter in the first term or degree of every triplicity, and this is accomplished once in two hundred and forty years. Yet once in twenty years they come in conjunction in one part or other of the zodiac.

The third is the conjunction of Saturn and Mars in the first term or degree of Cancer,[3] and this is once in thirty years.

The fourth is the conjunction of the three superiors, Saturn, Jupiter and Mars, in one term or face of any sign.[4]

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[1] It is possible Ramesey says this because his main source is Abu Ma'shār's ***Flores*** or Māshā´allāh's short ***On the Eclipses of Luminaries, of Conjunctions of the Planets, and on the Revolutions of the Years*** or the writings of the ancients embedded within medieval accounts. For had he read Abu Ma'shār's, ***On the Great Conjunctions*** or Al Kindī's or Māshā'allāh's full works, then it would be apparent that they wrote a great deal! Yet according to his following account, of which conjunctions are important, he partly echoes these same ancient teachers.

[2] *I.e.* once every 960 years

[3] This does not happen once every thirty years! They do not conjoin in the first term or degree every thirty years. They do occur in some part of Cancer approximately every thirty years.

[4] This is not a consideration from the ancients that they considered the conjunction of all three of these at once since it has never occurred! Mars may conjoin with Jupiter or Saturn, but it has never happened that all three have conjoined in one degree or term in the same sign.

The fifth is the conjunction of Jupiter and Mars, which is a mean and the least conjunction of the superiors, and therefore is not the fore-runner of such great mischief as the other, as you shall by and by understand.

The sixth is the conjunction of the Sun with any of the rest of the planets at the time of his entrance into the first point of Aries.

The seventh and last is the conjunction of the Sun and Moon, which happens once every month.[1]

[Considerations before judgement]

Of which we are now in order to treat; but first you must know that the time for the erecting of your figure is when the planets are in partile conjunction,[2] *i.e.* in the very same sign, degree and minute of the zodiac, You may see what a partile aspect is in the 27th Chapter of the second Book of this volume.

Having then erected the figure of Heavens at your punctual time, and placed the planets therein being reduced to the time of day, have regard unto the fortitudes and debilities of the planets, especially those in the conjunction, for if they be strong and fortunate, they presage good; but if weak and impeded, the contrary.

And this good or evil shall be according to the nature of the planets in conjunction, and the nature of the sign in which they are; as if the sign be airy and the planets evil, impediment in the air, corruption and much damage thereby both to men and the fruits of the earth is denoted; and so judge the rest of the signs; in like manner judge the contrary if the planets in conjunction be fortunes and well dignified.[3]

Again, if the malevolents are in conjunction in feminine signs, they denote pestilence and evil infirmities to women; and the female sex of things in general chiefly, in like manner to the masculine sex if the sign be masculine; and health, prosperity and good success, if they are benevolent planets.

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[1] Please refer to Appendix VII for a more detailed account of the conjunctions.

[2] This is certainly not the teaching of the ancients. From Māshā´allāh and throughout the Arabic era and its astrologers, the chart was cast for the entrance of the Sun into Aries for the year the conjunction would occur and not the actual conjunction. This is an essential difference between Ramesey's teaching and the ancients!

[3] First, this is a rather redundant remark. The planets in the majority of these conjunctions are Jupiter, Saturn, Mars and the Sun. Of these, only one is a benefic! Saturn and Mars are malefics and a conjunction with the Sun is **always** malefic!

Moreover, in fixed signs, what they portend, whether they are benevolents or malevolents, is of continuance; in moveable, of little or no continuance; in common signs, a mean between these, *i.e.* they are neither of long or short continuance.

Chapter XII

Of the Conjunctions of the Superiors

Every planet in some measure or other contributes to the government of this world for which they were ordained, but some more forcibly than others, as being fore-runners of greater and stranger accidents and mutations.

[Of the conjunction of Saturn and Jupiter in Aries]

For, the great conjunction of Saturn and Jupiter in the first point of Aries, or the first term thereof, is the greatest and most notable conjunction of all the others, for that they are the highest and so consequently, as to us, the slowest of the planets, and therefore have more power to act what they denote than any of the others have, and for that Aries is the first of the signs of the zodiac, and the first sign of the triplicities, also first of the fiery trigon.

And therefore, it is that when these two highest planets are in conjunction in the fiery trigon,[1] many commotions, wars, seditions, troubles, subversion of Monarchies, kingdoms, States, alteration of laws, customs, privileges and rights, plagues, famine, desolation, anxiety and trouble, treasons, treacheries, and the death of kings, nobles, princes, emperors and powers follow.

[Of the conjunction of Saturn and Jupiter in any trigon]

So likewise when they are in conjunction in the first term of any trigon, whether it is fiery, earthy, airy or watery; but not so forcible is their then effect, nor so terrible as the former, yet though in a less degree <they are> the fore-runners and occasion (?) of grievous mutations and accidents according to the nature of that planet which has the most power of the two in the sign wherein they are joined. For if, Saturn is stronger than Jupiter, <then> it will be terrible. But if Jupiter is stronger than he[2] is, it will be somewhat abated. In fiery, earthy and airy signs, they cause drought and a scarcity of provisions and barrenness of the

[1] NOTE BY RAMESEY: especially in the first term or degree of Aries the Ascendant of the world, and the place wherein the chief luminary, *i.e.* the Sun, was at the creation.
[As a point of interest, Aries is not the ascendant of the world from the standpoint of traditional teaching. That chart is represented by the *Thema Mundi* or *Nativity of the Cosmos* as it was also called. In that chart, Cancer is the sign ascending, Aries is the Midheaven, and the Sun was not in Aries, it was in the 15th degree of Leo! So Ramesey is wrong on all counts with this note! – *editor*]
[2] Saturn

ground, pestilence and famine; in watery, detriment by too much abundance thereof.

Also, when these two first conjunctions are in any of the angles, especially the tenth, it denotes the rise of some new king or prophet from the quarter signified by the sign wherein they are joined. And if the sign and the Lord thereof are fortunate, it denotes their continuance, establishment and glory. But if it is weak or afflicted, and it's Lord, they shall be slain and put down. For the whole world is governed by these trigons, as Ptolemy teaches in his second book, and the whole macrocosm compounded of the four elements which answer to the four triplicities, and therefore it is that the conjunction of the superiors in them are the occasion of such great mutations.

[Of the conjunctions of Saturn and Mars in Cancer]

In like manner the conjunction of Saturn and Mars in the first degree or term of Cancer, is the forerunner of much evil, i.e. terrible wars, slaughters, depopulations and alterations of government, and destruction of kingdoms, fire and sword, famine and pestilence, *etc*. And if <the conjunction of Saturn and Mars in Cancer> is oriental, its effects will soon operate; if occidental, not too soon. The conjunction of Saturn and Mars in any other sign and place is not so terrible.

And truly, this is a terrible conjunction if rightly considered and dictates to us upon the first consideration no less than horrible troubles and alterations in the World. But if we but consider it, it is a conjunction of the malevolents. Two enemies must needs be stronger than one and here they both are together <and> in a sign wherein our best friend is exalted and the Moon, the mother of moisture, pitches her tent; so that by their conjunction therein both the assistance of the one and the nature of the other is much damnified and afflicted. Again, Saturn is therein in detriment, it being the sign opposite to his house Capricorn, and Mars is therein in his fall, Capricorn <also> being the house of his exaltation. Therefore, these things being considered, it is that they are so mischievous when joined in this sign, which of all their conjunctions, is the worst, *etc*.

[Of the conjunction of Saturn, Jupiter and Mars]

Also the conjunction of Saturn, Jupiter and Mars in any term or face and beheld by the Sun, they being the three superior planets and most effectual for strength and height, signifies the destruction of kingdoms, sects, schisms, and great

things according to their strength and the nature of that planet which is strongest in the sign, *etc*. Note that when these planets are joined in their exaltations, they denote good to their power; yet there shall be much war and many miracles. If they are joined in their falls, <then> they denote mischief, famine and pestilence, *etc*.

Chapter XIII

Of the mean and lesser conjunctions and their effects

Some of the ancients have termed the conjunction of Saturn and Mars[1] a mean conjunction; that of Jupiter and Mars, a lesser; and that of the Sun with any planet in his ingress into Aries and his conjunction with the Moon every month, least of all.

Their reasons will soon appear if we but warily consider why they term the foregoing conjunctions greatest or greater for Saturn and Mars must necessarily do more mischief than Jupiter and Mars <since> Saturn is of a malevolent nature and highest of the planets so consequently slowest;[2] and Jupiter of a benevolent and sweet influence, and lower, *etc*. And therefore, as touching the rest, your own senses will give (tell) you <after> having considered what has been said, that the inferior <planets> are not of such power and efficacy as are the superior <planets>.

[Of the conjunctions of Saturn and Mars]

The conjunctions of Saturn and Mars[3] denote war and bloodshed. But, if you would know in what degree this would be executed, <then> you are to see what planet is Almuten of the figure and whether he is fortunate or not. For if he is strong essentially, free from impediment and affliction, and is of a benevolent nature <then> judge the evil will be lessened in one kind or other. And if this Almuten has any good aspect to the place of the conjunction, see to the nature of the sign he possesses and judge that by such things, occasions, or men signified thereby, the war threatened should be mitigated and perhaps dissolved, especially if there is any reception between him and the strongest of those planets in conjunction etc; understand this in all the rest mutatis mutandis. Likewise, if you're Almuten is evil, weak and unfortunate <then> judge the contrary and that rather by such as are by him signified the war will be formented or increased.

[1] NOTE BY RAMESEY: I mean their conjunction in any other sign or place of the heavens save that in Cancer.
[2] NOTE BY RAMESEY: as to us, yet his motion does equal if not exceed the Moons, only the largeness of his sphere causes that it is not so apparently obvious to our senses.
[3] NOTE BY RAMESEY: I mean this «mean» conjunction.

Note also that if they are joined in human signs, many infirmities shall be incident to men, and those according to the nature of the stronger of the two in conjunction; in earthy signs, frost, snow and cold shall molest and prove offensive and destructive to the fruits and seeds of the earth; in fiery <signs>, the earth shall be barren through the extremity of heat and drought; in airy <signs> there shall be many high and tempestuous winds; in watery <signs>, abundance of waters and many floods; so likewise if it happen in bestial signs, the evil chiefly will be incident to beasts and those especially that are of the nature and form of the sign *etc*.[1]

[Note]

Also in this manner, you may enlarge upon all the preceding and subsequent conjunctions. If they are joined in an angle, they declare war among great ones and many tribulations and dissentions which shall continue until they are otherwise joined, *etc*.

[Of the conjunction of Jupiter and Mars]

The chiefest of the lesser conjunctions is the conjunction of Jupiter and Mars, and this denotes many accidents and evils by rain, snow, corruption of the air, war and bloodshed. If Jupiter is strongest in the conjunction, it will not be so bad; if Mars, do not expect <anything> better. If they are joined in the Ascendant of the Revolution of the Year, <then> mischief and misfortune will assuredly happen to the people in general. The nature of the evil judge from the nature of the sign they are in and the planet most fortified, *etc*.

In the same manner judge of the rest of the preceding and subsequent conjunctions, if they are in the Ascendant of the Revolution and so also according to the signification and nature of every house wherein you find then in the figure or Revolution as you have heard in other cases sufficiently before; understand this and you have attained a great secret.

[The conjunction of the Sun with the other planets and the conjunction of the Sun and the Moon]

The conjunction of the Sun with any other planet when he in his annual revolution enters the first point of Aries, you are to judge according to the

[1] NOTE BY RAMESEY: as you have often heard before in delivering rules for the judging of the Revolutions of the Years of the World.

nature of the planet whether good or bad, of which also his conjunctions with the Moon every month I need say no more in this place since what has been delivered where we treat the Revolutions of the World, of weather and alteration of the air, and of eclipses, before in this same book, may suffice. Wherefore, let us now draw to the conclusion of this work.

Chapter XIV

Of the conjunction of the planets in the twelve signs according to Hermes

Endeavour to understand what has been said touching the conjunctions and this one chapter more, and you will soon be able to give a rational and sufficient judgment upon any conjunction whatsoever.

[Of the conjunction of Jupiter, Venus, Mercury and the Moon in Aries]

When Jupiter, Venus, Mercury and the Moon are joined in Aries, they promise good success to mankind and much gain and profit everywhere, fertile showers, and honour to women and secretaries of state. Also, if the Moon and Jupiter alone are joined in Aries, they denote justice and honesty among men.

[The conjunctions of the planets in Taurus]

When Venus and Mars are joined in Taurus, it signifies women shall brawl and quarrel with their husbands and there shall be many epidemical diseases among men and beasts, destruction and slaughter, strong and malevolent winds, and detriment to trees and fruits. Also, if Jupiter, Venus, Mars and the Moon are joined in Taurus, there shall be much lying and dissembling among men, as also treacheries, destruction of kings and nobles, vile and ignoble men shall rebel and raise war against their prince; also it denotes earthquakes. And if Saturn, Jupiter and Mars are joined in Taurus, they signify the death and mortality of beasts and that kings shall go out of their own kingdoms into others, and there shall happen many infirmities to men through choler and grievous mortalities to both men and beast.

[The conjunctions of the planets in Gemini]

Also, when the Sun, Venus and Mercury are joined in Gemini, Scribes and secretaries shall suffer detriment, and such as keep books of accounts, stewards and secretaries of state, trustees, etc. Soldiers shall be obedient to their commanders and many thefts and robberies by the highway shall be committed, so that passengers are threatened mischief.

[The conjunctions of the planets in Cancer]

So likewise, Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon in conjunction in Cancer signifies detriment in everything and fear shall fall on men, and the king shall perplex men, and one man another; there shall also be earthquakes and detriment both at Sea and Land.

[The conjunctions of the planets in Leo]

And when Saturn, Jupiter, Mars and the Moon are joined in Leo, kings shall war and kill one another and there shall be many great terrors and evils to men.

[The conjunctions of the planets in Virgo]

When Saturn, Mars and Mercury are joined in Virgo, it signifies damage and detriment to women and kings shall be deceived. Also, if the Sun is eclipsed in Virgo and Mars is joined to him there shall be slaughter between nobles, plebeians, and great dissentions. Also, when Saturn and Venus are joined in this sign, it denotes an increase of waters.

[The conjunctions of the planets in Libra]

When Mars and Jupiter are joined in Libra, it signifies the evil state of noble men and their associates. Also, when Jupiter, the Sun and the Moon are therein joined, there shall be mortalities to women and just men, and there shall be much rain, clouds and malignant air.

[The conjunctions of the planets in Scorpio]

Again, when Saturn, Mars and Venus are joined in Scorpio, it signifies the king shall be wounded or bitten by some beast, or stung by some adder or obnoxious creature; and that kings shall go out of their own lands into others. One king shall disagree and clash with another and they shall break the league and promise which they have made to each other. Also when the Moon is joined with them, is signifies much rain and increase of waters.

Moreover, if Scorpio is the Ascendant of the Revolution of the World and Saturn is there and Mars <is> also joined to him, or have participation with him in the Ascendant, and Venus is then combust and Jupiter retrograde, <then> judge evil in everything; wars and quarrels, sackings and despoiling of cities

and towns, earthquakes, terrors and bloodshed, mortalities and many destructive infirmities, because Scorpio is the most unfortunate of all the signs. Judge also that kings shall disagree and fight one with another, and noble and great men shall die, and there shall be many anxieties, tribulations, and trouble in the world. Also, if both the fortunes are joined in this sign there shall be many seducers discovered and such as study to withdraw men from the true worship of God.

[The conjunctions of the planets in Sagittarius]

Also, when Saturn, Jupiter, Mercury and the Moon are joined in Sagittarius, it signifies there shall be many waters upon the face of the earth, and that kings shall exalt themselves; also noblemen, scribes, astrologers and ingenious men shall be in great esteem.

[The conjunctions of the planets in Capricorn]

Again, when the Sun, Mars and Mercury are joined in Capricorn, it signifies destruction to kings, causes hot and dry diseases, many combustions and fiery apparitions in the air, many winds and a scarcity of all sorts of vegetables; and there shall be many thefts and robberies.

[The conjunctions of the planets in Aquarius]

Moreover, when Mars, Saturn, and the Moon are joined in Aquarius, it signifies a scarcity of water and rain; damage to travellers, and that there shall be many snakes and serpents.

[The conjunctions of the planets in Pisces]

Lastly, when Saturn, Jupiter and Mars are joined in Pisces, it signifies the death and great damage of kings, noblemen and grandees. Also, if the Sun, Mars and Saturn are there joined, the king shall be slain, there shall be little of no rain, and many fish shall be taken in the sea.

[The conjunction of the Dragons Head and Saturn in any sign]

Note that when the Dragons Head and Saturn are joined in any sign, it signifies evil and damage according to the nature of the sign; as if joined in any fiery sign, drought and damage to beasts; if in Aries, to sheep and small cattle; if in Leo, to lions or feral beasts and creatures of prey; if in Sagittarius, to horses,

especially in the last fifteen degrees thereof; if in any earthy, e.g. Taurus, <then> to bulls, cows, and oxen; in Capricorn, to goats and such like, and damage to the earth and fruits, but especially in Virgo; if in watery, damage in and by water, shipwrecks, and the death of fish and creatures living in the water; if in airy, there shall be many tempestuous, pernicious winds and storms, corruption of the air, the death of many kings, and many infirmities, *etc*.

[Note]

And thus have I, by the blessing of God, delivered to you the natural rules and reasons of fertility, health, sickness, wars, peace, alterations and accidents of this life, and how to judge them by the Revolutions of the Years of the World, eclipses of the two great lights and lamps of heaven, the Sun and the Moon, comets and blazing-stars, the forerunners of great mutations, which we have found in all ages God has used to send for the reclaiming of His people from their evil ways before His wrath is poured on them. And lastly, by the Great, Mean and Lesser Conjunctions of the celestial planets, who next under the Great Creator, Governor and Causer of all causes, are governors of the world and causes of all things therein in a general and natural way.

Wherefore to Him alone that orders and disposes all things according to his Divine Will, and that created the heavens, earth, celestial planets and stars, and that calls them all by their names, and that makes them differ from each other in glory, and that gives of His free will and pleasure the knowledge of divine and natural things to the sons of men, be ascribe all possible praise, glory, power, dominion and thanksgiving; both now and for evermore, Amen.

With this chapter, I thought to have concluded, but since we have treated already of the natural causes of the general accidents of the World, and that some of the ancients have judged of these things by the falling of new years day, and for that I have for some few years found them experimentally true, I shall add this one chapter more for my readers recreation and sport when he is so disposed. Yet, if he diligently observes the effects, he will find for the most part they come very near <the> truth, though many times on the other hand they may deviate there from.

Chapter XV

Showing how to judge of the general accidents of the world by the falling of New Years day

[Sunday]

You are herein to observe on what day of the week New Years day falls; for if it falls on Sunday, a pleasant winter ensues and a natural and kindly summer and sufficient fruit; the harvest will be indifferent for weather, yet some wind and rain it will produce; a temperate spring and is seasonable. It also denotes many marriages, plenty of wine and honey, the death of young men and cattle, robberies in most places, new prelates and kings, and cruel wars towards the end of the year, or at least much dissention and discord among men.

[Monday]

If it falls on a Monday, the winter will be somewhat uncomfortable; the summer temperate; no great plenty of fruit, many fancies and fables dispersed abroad, many fevers, the death of kings, nobles and great men, in most places marriages and a downfall of the gentry.

[Tuesday]

If on Tuesday, there follows a stormy winter and a wet summer, a varied harvest and moist spring; corn and fruit indifferent, yet garden herbs shall not flourish, great sickness among men, women and young children, and a mortality of cattle, many men shall die of the bloody flux, and everything save corn shall be expensive.

[Wednesday]

On Wednesday, a warm winter in the beginning, but towards the end snow and frost; a cloudy summer, plenty of fruit, also of corn, wine, hay, honey and other things; damage and hard labour to women with child, death to many children, plenty of sheep, news of kings, great wars and bloodshed towards the midst.

[Thursday]

<If the New Year falls> on Thursday, both winter and summer <is> windy, a rainy harvest and moist spring; many inundations towards the latter end of the year, much fruit and plenty of the fruits of the earth and honey; but flesh shall be expensive, a death of cattle <and> in general, great trouble, wars and commotions, and women shall be loose and licentious.

[Friday]

<If the New Year falls> on Friday, <there will be> a stormy winter and no pleasant summer; a moderate spring save only it will be windy, and an indifferent harvest, and small store of fruit, wine, and honey <and> corn <will be> expensive; many blear eyes, youth shall die many of them, earthquakes in many places, much thunder and lightning, also tempests and the sudden death of cattle.

[Saturday]

Lastly on Saturday, <there will be> a mean winter, a very hot summer, a late harvest, and a dry windy spring; garden herbs shall be cheap, much burning, plenty of honey, flax and hemp; the death of ancient people in most places, many fevers, but chiefly tertian <fevers>, great rumours of wars and sudden murders in many places for or upon little or no occasion, etc.

Thus much from the falling of New Years day, which although the illiterate and vulgar may make use of, for the frequent verity thereof, yet would I not have them depend thereon, for I cannot, I must confess, find any sure ground why the ancients should thus conclude; wherefore I desist with this conclusion.

To God alone be praise!

Finis

Appendix I

Comments on Chapter 3 in Section II of Ramesey's Astrologia Munda called, «Of the significations of the planets, Dragons Head and Tail, as also Blazing-Stars, when they are (in any Revolution) exalted one above the other.»

I have a question concerning what Ramesey is in effect trying to explain in this chapter. So far, it appears he has quoted many sections from Abu Ma'shār, from both his shorter work, *Flores* as well as his greater work, *On the Great Conjunctions* in which there is one chapter in particular that deals with one planet «passing above» another, but not in the sense that Ramesey has explained in the introduction to this chapter.

> «…let us mention in this part how to know the indications of the celestial bodies over terrestrial events from **the transits of the planets above one another** at <the time of> the revolutions of the years…» - *The Book of Religions and Dynasties by Abu Ma'shār*. *Cf* – Part Six, chapter one

The particular section this quote is from concerns «transits» and not some position of one planet over another in the chart! In Part Three, Abu Ma'shār does discuss the aspects of the planets with regards to a position relative to each other.

> «…it is most necessary that we provide their (the planets) indications for the events at the time of the revolutions of the times we have described <resulting> from the positions of one of them with respect to another, according to all the parts of the figures <of aspect>.»

He then goes on to describe all the applications of the planets to each other. For example Jupiter's application to Saturn;

> «[7] We say that if Jupiter applies to Saturn in sextile or trine that indicates the appearance of keepers, kings, nobles, prophecy, revelation, and secrets. If it is in quartile and it is in the fourth <place>, that indicates the concealment of the keepers and seekers of the rulership, and the alteration of many affairs among those of the rulership and religion. If it is in the seventh <place>, that indicates plenty of lawsuits among the people of the kingdom and the nations, and plenty of terrors. If it is in the <tenth> place that indicates plenty of lawsuits among kings, rulers and qādīs.»

The temptation is for us to consider these squares to be from the 4th, 7th and 10th houses. However, I do not believe that this is what Abu Ma'shār intended to say, because in his introduction he makes it very clear that these delineations concern the aspects the planets make «*…from the positions of one of them with respect to another.*» In other words, when he says Jupiter applies by quartile to Saturn from the fourth <place>, his intention is to say, Jupiter applies by quartile to Saturn from the fourth <place> from Saturn! So when he gives the delineation of Jupiter's application from the seventh <place> he is referring to Jupiter's opposition to Saturn.[1] Likewise when speaking of Jupiter applying to Saturn from the tenth <place>, he intends to say by square from the tenth <place> relative to Saturn! When you read the following citation from Al Biruni, it will be made clear that this consideration from Abu Ma'shār was also an important form of «elevation». But again, it is somewhat different from Ramesey's account.

As mentioned in my footnotes to the first paragraph of this chapter, there appears to me to be some confusion or mixture of techniques in what Ramesey is describing. That may be a result of him not understanding what the ancients were saying.[2] However, it is also possible it is not his fault since most of the content of *Astrologia Munda* is principally his paraphrase and copies of what the ancients already taught. His use of conjunctions of the planets in this consideration makes it clear that he (or original author whoever that may be) cannot just be speaking of the situation where one planet is «elevated» in a predominate position of the chart with regards to the other planets, which was primarily the 10th house; although it could also have been the 11th house.

This particular consideration was important in delineation although I have not seen this referred to in a particular mundane consideration such as Ramesey is giving and I have not been able to identify this consideration from any earlier author.

[1] As a confirmation of what I am saying, you must note in the quote from Abu Ma'shār he does not mention the opposition aspect! He mentions the conjunction, sextile, trine and square. This is because an opposition is understood when Jupiter aspects Saturn from the seventh <place> from Saturn! It is also important to see that there is a difference between a superior square, *i.e.* from the 10th of the aspected planet and a square from the 4th.

[2] You will later see that there are some very definite examples where Ramesey has not clearly understood the original text and made some critical errors or he is re-asserting the errors of other early medieval European astrologers.

Following are two excerpts. The first is from a treatise by Al Biruni concerning the concept of «elevation», or what Ramesey inappropriately calls «exaltation».

Excerpt from A Study of an Arabic Treatise entitled
***Al Biruni on Transits*, by Abū al-Rayhān, Muhammad ibn Ahmad al-Bīrūnī (d.1048)**
– translated by Mohammad Saffouri & Adnan Ifram. –

«[7:4] the Property of Elevation

[7:5] And associated with that transit[1] is the property of elevation. It is used in longitude in [7:6] two ways. One is restricted and the other is absolute, The restricted one <is> a consequence of the westward motion[2] [7:7] characterising the horizon of an assumed abode,[3] and it is that the planet by it should be [7:8] in the tenth or the eleventh house, and it will rise because of its high position, there, over [7:9] all planets which are not in one of these two places at that time [7:10] and at that horizon, because elevation according to this restriction will be given to what is at the zenith, [7:11] and then (afterwards) to what is at the meridian, which is the extreme of the <body's> moving [7:12] by the westward motion, and the extreme elevation for a <certain> abode.[4] And the eleventh is preferred for its propriety[5] to the [7:13] ninth for its adversity[6] and its declining, but if they become equally distant from [7:14] the meridian …[7]

[7:15] And as to the absolute one, <it is> also a consequence of the western motion ***not*** characterising any [7:16] particular horizon.[8] And this is why it is imagined to be a consequence of the westward <motion>. And it is that [7:17] the planet be in the tenth sign of another planet's sign, because the tenth <house> [7:18] is the most exalted centre[9] and the place of sovereignty and capture of everything else. So, on whichever horizon [7:19] this planet may be, by necessity it must continue in it, the first planet [8:1] will be in its midheaven elevated above it.[10] [8:2] And the specialists mix this absolute type with the restricted one. [8:3] And they express their two situations by motion of the strong one in the figure of the assumed horizon, and they use it [8:4] according to them because the seventh, though it is the tenth of the tenth, is then lower than it [8:5] and less than it in exaltation."

[1] This is referring to the «transit» of the two superiors, Jupiter and Saturn's conjunction, when it changes from one triplicity to another.
[2] *I.e.*, the diurnal motion of the signs rising in the east and setting in the west as a result of the earth's rotation
[3] *I.e.* a specific geographical position or latitude
[4] *I.e.* locality
[5] ***Lit***. '*Coming forward*' – i.e. post-ascending (Greek) or succedent
[6] ***Lit***. *"going away"* – i.e. decline (Greek) or cadent
[7] The sentence is incomplete in the MS.
[8] *I.e.* specific geographical location
[9] Or Cardine
[10] *I.e.* the other planet

Appendix II

Excerpt from Abu Ma'shār's:
On Historical Astrology [On the Great Conjunctions]
Ed. and Trans. Keiji Yamamoto, Charles Burnett
Volume 1: The Arabic Original (Leiden: Brill, 2000)

There are a couple of things which must be noted with regard to Ramesey's use of the ancients' techniques concerning the matter of length or durability of the ruler's rule. His considerations appear to be taken directly from Abu Ma'shār's considerations in his work, ***On the Great Conjunctions***. As you will read in the excerpt, Abu Ma'shār is considering the **life span** of the ruler. Ramesey, however, makes this distinction: If the significator of the king is impeded, *e.g.* under the Sun beams, and if it should indicate there is danger of his decease in that Revolution, then, Ramesey would rather judge his kingly **power** to be at that time near death or an end or at the least is eclipsed or diminished. He makes this statement because he feels that there are many significators to be considered for judging the death of a ruler. I imagine not least the rulers own nativity! And he asserts that death ought never to be pronounced upon this one testimony alone. This is a very reasonable assertion and I would agree that the affliction of one of the kings' or rulers' significators does not necessarily indicate death. There are testimonies, even according to Ramesey, that point to the rulers' death; *e.g.* the significator being aspected by a planet in the 8th or the ruler of the 8th or the ruler of the 8th from the significator etc.

What I feel Ramesey was trying to say in his explanations is that while the rulers' death is an option it is also an option that it is signifying the rulers fall from power or some loss of authority *etc*. It all depends on the disposition of the significator, the disposition of the afflicting planet, and the degree of affliction!

There is one other thing which also must be considered before looking at what Abu Ma'shār says. That is which chart are we to use. Ramesey only discusses one chart, that of the actual time of the rulers ascension to power. Abu Ma'shār's considerations include those of the Great Conjunctions as well as the ingress chart of the year that the ruler accedes. It is important when reading Abu Ma'shār to distinguish which chart he is basing his considerations on. In general, he is very careful to tell the reader which chart he is considering. Every

so often, there is some ambiguity. Lines [1] – [18] are specifically referring to the ingress and conjunction charts. This changes in line [19] where he specifically refers the reader to the second division of considerations; namely, those based on the actual time of the rulers ascension to power.

Excerpt from Abu Ma'shār's: On Historical Astrology
[On the Great Conjunctions]

> [Part 2 – Chapter 5]
>
> [1] The fifth chapter, on how to know the length of their periods.
>
> [2] Discovering the knowledge of the length of their periods is divided in its consideration into two divisions: the first is from the revolutions of the years of the world and the conjunctions, the second, from their accession.[1]
>
> [3] As for the consideration from the revolution of the years of the world and the conjunctions, ***one looks at the revolution of the world-year in which the acceder accedes***, and then ***one looks at Saturn***. If it [Saturn] is in its house, knowledge of the length of life span[2] of the acceder is discovered in five measurements: (1) from the number of degrees between Saturn and the Ascendant, each 30 degrees <indicating> a year; (2) from the number of degrees between the Ascendant and its house;[3] (3) from the number of degrees between its [Saturn's] position and the position of the conjunction; (4) from the number of degrees between the Ascendant of the conjunction and the position of the conjunction; (5) <from the number of degrees> up to the completion of that conjunction. If Saturn is in one of its two houses, beyond 5 degrees and up to the completion of 25 degrees, fear occurs to him twice: once in the year in which the conjunction occurs; the second time in accordance with the number <of degrees> between the Ascendant of the conjunction and the position of the conjunction, <taking> for each sign a year. There are two further times for it;[4] one is its arrival at the years of the conjunction, which is 20 years; the second is its arrival at the life span of the religion, which has 25 years (?). It is known that this is from the terminal point of the *dawr* at the cardines or the trine of the conjunction, or according to the arrival of the *dawr* at the malefics or at their cardines, each sign <indicating> a year. If Saturn is in one of its two houses as we have mentioned, and it is a minute from the completion of 5 degrees, or between 25 degrees and the completion of 30 <degrees>, this is an indicator of the shortness of the duration of the acceder.

[1] The second division, in which the time of their accession is treated as equivalent to their "birth", is dealt at more length, in lines [11] & [19].
[2] It would appear that "life span" is being equated as the "length of their period".
[3] *I.e.* Saturn's houses, Capricorn and Aquarius
[4] *I.e.* fear

[4] Knowing that time is found from the amount of its movement in its sign and the remaining amount, each degree being taken for a year, each 5 minutes for a month, and each 12 seconds for a day. One also makes use of the terminal point of the *dawr* from the year of the conjunction to the cardines of the malefics, each sign <indicating> a year. One should look, and if Saturn is situated in the houses of the superior planets, and it and the lord of its house are in one of the cardines, one should count from the lord of its house to it in degrees of right ascension, <taking> for each 30 degrees a year, each 2 ½ degrees a month, and each 5 minutes a day: the total derived from that is the measure of a life span.

If Saturn and its lord are in succedents, one should measure from the lord of its house to it, and the procedure is like the first one. If one of them is in a cardine or a succedent to a cardine, and the other is cadent, one should count from the one in the cardine or succedent to the cardine to the one cadent from the cardine, and this is established according to what we mentioned above. If between Saturn and its lord there are less than 300 degrees, one should give a month to each degree, and a day to each two minutes, and the measure of the duration of the period is according to that. If between the two there are more than 300 and up to 360 degrees, one should subtract <the amount> from 360 <degrees>, and what remains after the subtraction should be given, a month to each degree and a day to each two minutes. The result is the measure of the duration of the period.

If Saturn is situated in one of the houses of the inferior planets or of the Moon, and they [inferior planet ruling the house] are aspecting it [Saturn], let the procedure be like the first one; that is, one measures from that planet which is in the cardine to the planet in the succedent to the cardine, or from the planet in the succedent to the cardine to the planet cadent from the cardine, and one gives a year to every 30 degrees according to what we have mentioned in the first case. If they do not aspect Saturn, one casts out half of the degrees between the two, and one should take a year for every 30 degrees of the <remaining> half; and let us begin the numbering from the weaker of the two in position to the stronger in position. If both are equal in power of position, one should count to the one, which is in its ornament[1] and if its lord receives it, it does not cut <the life> off, and the duration of the period is up to the time of the conjunction. It has another period: that is, one takes a month for each degree between the two, and the procedure is like the first one; after that, it is cast from that half, if it does not aspect it.

If Saturn is in the domain of the greater luminary,[2] and the revolution <of the year> is in the daytime, one should measure what is between the greater luminary and Saturn, and the procedure is like the first one. It has another period: that is, to take a month for each degree between the two if there are less

[1] *I.e.* in a sign or degrees in which it has some dignity
[2] *I.e.* one of the 6 signs from 0º Leo to 30º Capricorn

than 300 <degrees> between the two. If there are more than 300, that should be subtracted from 360, and the procedure is like the first one. If the revolution is at night, one should measure from Saturn to the greater luminary, and the procedure is like the first one, and the result is the duration of the period. If Saturn is in these conditions and received, and it is in a bi-corporeal sign, let us double the resulting years, months and days.

When Saturn at the revolution of the year in which the acceder accedes is burnt, he does not complete a year. The same procedure is used for Jupiter and its lord, but one gives a month to each sign[1] between the two rather than a year to each sign as one does for Saturn. This is added to the number between Saturn and its lord and <its lord> and it (Saturn), especially if Saturn and Jupiter are in the cardines, unless Saturn is in a house of an inferior planet, and its lord does not aspect it; for then an indication about something concerning increase of the period is not taken from Jupiter and its lord.

One should also look at Jupiter at the time of the revolution. If it is aspecting Saturn, and it is in a cardine or succedent to the cardine in a bad condition, it adds 12 months, 12 days, or 12 hours to the amount of the period.[2]

When one of the two malefics is in the tenth <place> at the revolution of the year, one should be careful <to change> the resulting years to months and days. If one of them is in the eleventh <place>, it is the longest period, and this indication is strong in the triplicity of Cancer.

[5] As for all the other triplicities, if there is in them the beginning of a law or rule, sometimes the planets indicate months in the amount of the period measured between the two indicators in degrees, even if there are 360 degrees between the two; and sometimes the planets indicate their years from the amount of the period.

[6] As for <discovering> the measurement of their periods from their accession, it is found from the distance between Mars and its lord ***at the revolutions of the years in which they accede,*** like the procedure used for Saturn and Jupiter: each sign between the two <is> a month or a year according to its power and weakness.

[7] As for the kings associated with riots and whoever accedes among them at the shift of the transit from one triplicity to another, one should not look at the amount of their life spans from Saturn and its lord and Jupiter and its lord. The most dependable way to discover the knowledge of the amount of their life spans in this is from the distance between the Ascendant of the conjunction and the sign of the conjunction, <taking> for each sign a year. If it has passed this, then <measure> to the opposition of the conjunction, except if the arrival of the prorogation is nearer to the opposition than it is to the sign of the conjunction;

[1] *I.e.* one sign = 30º
[2] 12 is the amount of Jupiter's minor years.

then the timing is according to that, if God wills. If the perilous *qisma* is completed, one should look at the sign at which the year arrives. If it is corrupted at the revolution of the year with the greater luminary in the quartile of Mars or Saturn, one should judge the cutting off <of his life>. If he is unharmed one should rotate <it for> another period, and judge the cutting off for him when the period arrives at the quartile of the malefics or at the corruption of the sign at which the year arrives because of the greater luminary or because of Saturn. If one of them is corrupted and the other is sound, one should judge illnesses and the like. If the year arrives by prorogation at the sign, which is the Ascendant of the conjunction, or at the position of the conjunction or at its opposition or one of its triplicities, one fears for the acceder in that year. If a benefic comes to that position, it removes the fear until a malefic comes to that position in the turning of the years.

[8] As for misfortune, this occurs in the quartile of the malefics at the revolution of the year, and the terminal point is at their quartile in the base <horoscope> of the religion or the conjunction, or at the quartile of the conjunction itself. If Saturn is in <one of> its houses, one should rotate it from its position just as the Sun is rotated.

[9] This may be known by another method, i.e. by looking at the Ascendant of the revolution of the year of the conjunction. If it is one of the two houses of Saturn or its exaltation or the house of the Moon, one should count from the Ascendant to the position of the conjunction, <taking> for each sign a year, when Saturn and the Moon are in a cardine by numbering <the signs from the Ascendant>[1] or by equalizing <the cusps of the places>.[2] If the Ascendant is one of these signs or others (?), and neither Saturn nor the Moon is in the cardine, one should count from the position of the conjunction to the Ascendant. If the conjunction is in <one of> the houses of the inferior planets and in the third or the ninth <place>, one should count from the position of the conjunction to the Ascendant. If the conjunction is in <one of> the houses of the inferior planets and in the third or the ninth <place>, one should count from the position of the conjunction to the Ascendant. If the Ascendant of the year of the conjunction is one of the houses of the superior planets, and in the third of the ninth <place>, especially when it is in Aquarius – if it is, one should not fear for the acceder when the year reaches it. If Saturn is in its house, the measure of the amount of the life span of the acceder is one conjunction. If it is in the house of Jupiter or Mars, one should count from the position of Saturn to the position of its lord, and one should take for each 12 degrees a year. One should also look at the <distance> between the degree of the Ascendant in the revolution of the year of the accession of the acceder and the degree of the small conjunction; one should take for each 30 degrees a year. If it passes them, his disaster is at the termination of the prorogation at the position of Mars of the <point> opposite to its degree, <taking> for each sign[3] a year.

[1] *I.e.* is a cardine by whole sign houses
[2] *I.e.* a cardine in a mundane division
[3] *I.e.* 30º = 1 sign

[10] Another procedure may be used, i.e. to look at Saturn.[1] If it is in the tenth or eleventh <place> from the Sun, this indicates that the quantity of their life spans is according to the small years of the Sun. If there are 35[2] degrees between Saturn and it, this indicates a quarter of those years and whenever it decreases by a degree the amount of arc between it and Saturn, a year is reduced up to the completion of 30 degrees. If there are 66[3] degrees between it (the Sun) and it (Saturn), this indicates a quarter of its (the Sun's) years, and whenever a degree is reduced from that, a year is reduced down to 60 degrees. If it exceeds that <number of degrees>, this procedure is not used for the quantity of their life spans.

If Saturn is in the tenth or eleventh <place> from the Sun, this is an indicator that sometimes their life spans are extended until the two superior <planets> conjoin in one degree. If Saturn is in a cardine of the revolution of the year in which the acceder accedes, and is in its [?][4] house, and wants to change or is not firmly fixed in it, that is, it is at the beginning of it (the sign/house), i.e. less than 5 degrees <in it>, and at its end, i.e. has passed 25 degrees, this is an indicator that the acceder's remaining time is according to what remains to Saturn in its sign in the way that we have mentioned,[5] <taking> for each degree a year, especially if it is Capricorn or Aquarius. If it passes that, let the degrees of Saturn be cast out from 30 <degrees>, and what remains after that is the measure of the period of the life span. If Saturn is in the seventh <place> from the Sun and in the first decan of the sign, this is an indicator that the measure of the quantity of their life spans is half the years of the Sun. If Saturn is in its (the Sun's) right trine and Jupiter is in the eleventh <place> from it, it indicates three fifths of its (the Sun's) years. If Saturn is in the sixth <place> from it (the Sun) and Mars is with it, it indicates its (the Sun's) small years. If it is in the left trine of it (the Sun), this indicates that the measure of the quantity of their life spans is like that of half of its (the Sun's) years. If the Sun is applying to Jupiter, and it (Jupiter) is in the tenth or eleventh <place> from it (the Sun) and is received, this indicates the amount of the years of Jupiter or the measure of the number of what is between the Sun and the malefic.

For every acceder for whom the positions of the planets as we described them are not found at the revolution of the year of the accession, let the time of his disaster be appointed according to the <distance> between the Sun and Saturn

[1] This is the procedure described by Māshā´allāh.
[2] The text of Māshā´allāh gives '15' probably wrongly
[3] Māshā´allāh MSS EN and the Latin text of ***The Book of Religions and Dynasties*** give 65 degrees.

[4] The statement 'especially if it is in Capricorn or Aquarius' (the houses of Saturn) at the end of the sentence would seem to make it unlikely that 'its' is 'Saturn's'.
[5] 5 [3] – [4], lines 336 – 40 above

or Mars, <taking> for each sign a year. If he is saved from that, let <years> be added to him in this way,[1] and the cutting off occurs at that <point>.

[11] One may find the knowledge of that by another method, i.e. by looking at the year in which the acceder accedes or <taking> the time of their accession,[2] and one counts from the stronger of the two planets or the <one that is> eastern of the two, i.e. Saturn and Jupiter, to the greater luminary, and from the greater luminary to the weaker of them and the <one that is> western, <taking> for each sign a year. Then the numbers are added and the result is the period of the acceder, and the truest <indication> for that is when the greater luminary is in sextile or trine aspect to the two planets. According to this <method>, the judgement will prove to be true, and he will complete both numbers that we have described.

Their life spans may become longer because of conjunctions in some of the signs of the triplicities, that is to say, if it is possible that the measure of the period of the life span is 40 years or more than that, especially in the fardārs[3] of the superior planets; for when the Sun indicates life spans by *dawrs* of the planets which have partnership with it (the Sun) in the matter of kings, it lengthens the period and it exceeds its small years to <arrive at> its middle or great ones.

[12] As for the *dawrs* of Venus, Mercury, and the Moon, they do not indicate more than its[4] smallest years in their *dawrs*, and sometimes it adds a third or a quarter until a malefic meets it (the Sun); for if a malefic meets it or applies to it, at that moment the cutting off occurs. For the inferior planets have no partnership with it in the matter of kings like its partnership with the superior planets in its great years, and each planet which aspects it, increases them according to its small years, and the life span becomes longer in this way.

As for the *fardärs* of the inferior planets, they do not indicate this, because of what we have mentioned above.

[13] If Saturn is in <one of> the houses of the superior planets and received, whether the planet aspects it or not, this is an indication of the lengthiness of the life span of the acceder. If it is in <one of> the houses of the inferior planets, and they aspect it, and it is received, it indicates the lengthiness of their life spans. If

[1] The parallel passage in Māshā´allāh makes it clear that the method is to count to the next malefic.
[2] Latin version V has, *"by looking at the time of their accession in the year in which the acceder accedes."* This particular consideration appears to take the chart of the moment (time) that the ruler accedes rather than the ingress chart of the year in which the ruler accedes.
[3] The fardārs mentioned here must be the smallest ones.
[4] The parallels between sections [12]-[13] (on the inferior planets) and sections [10]-[11] (on the superior planets) suggest that the years mentioned here are those of the Sun, and that it is also the Sun which the malefic is meeting. The Latin Glossator indicates that most of the singular pronouns here refer to the Sun, and this is confirmed by the parallel text of Māshā´allāh. *Cf.* also ***Kūšyār ibn Labbān***, 11, 12 [16].

they do not aspect it, and it is not received, it is an indicator of the shortness of their life spans.

[14] One may find the knowledge of the amount of their life spans also from the *lot of the life span*, which is taken from Jupiter to Saturn by day, and by night the opposite; it is cast out from the Ascendant of the revolution of the year in which the acceder accedes, and where it arrives is the lot. If Jupiter is in a <bi> corporeal while the revolution is in the daytime, and it is cadent from <one of> the cardines, it should be measured from Saturn to it and one should add one sign to the calculation; it is cast out from the Ascendant, and where it arrives is the lot. If the calculation is at night, and Jupiter is in a cardine, it should be measured from it to Saturn; it is cast out from the Ascendant, and where it arrives is the lot. If Saturn and Jupiter are opposite to each other and both are cadent [from the Ascendant], one should halve what results from between the two, and it is cast out from the Ascendant. If Jupiter is in its exaltation and the revolution is at night, one should count from it to Saturn, and it is cast out from the Ascendant. Then one should look at the time when the terminal point of the Sun arrives at the position of the lot. What is between the Sun and the lot may be taken in terms of signs, and each sign is taken for a year, up to the time of the misfortune. If Saturn and Jupiter are opposite the position of the lot, one should look at the luminaries. For when the greater luminary is corrupted by Saturn, and the smaller luminary by Mars, it is the time of the disaster.

One should also look at the entry of the Sun into the terminal sign. If this is more indicative of disaster than the lot is, if the Sun at a time when he also dreads the year in whose Ascendant or midheaven the Moon is rotating at the time of the Sun's arrival at the second sign from the Ascendant, unless the Moon, in a house of Saturn in a fortunate location with respect to the Ascendant, and its lord are free from burning and harm, then the disaster lasts for longer than six months, and the disaster is at the arrival of the Sun at the second <place> from the Ascendant. In addition, the lot and the harm of the degree of the conjunction are used also with their rising times, and the pronouncement is made according to this.

[15] The measure of the quantity of their life spans may also be found from the location of the two lots at the revolution of the year in which they accede. The method of knowing their operation is to look at the sign at which the year arrives from the Ascendant of the religion, and at the sign at which the year arrives from the smaller conjunction. Then <the degrees> are taken from the eastern planet among Saturn and Jupiter to the position of the terminal degree of the religion <prorogated> from its Ascendant, and the degrees of the Ascendant of the revolution are added to them, and <the resulting degrees> are cast out from it;[1] where it arrives is the first lot. Then <the degrees> are taken from the western planet of the two to the terminal degree <prorogated> from the Ascendant of the smaller conjunction, and the degrees of the Ascendant of the revolution are

[1] *I.e.* from the beginning of the sign of the ascendant, *cf.* Abbreviation, 6.3 and Great Introduction, VIII, 6.

added to them, and are cast out from it (the Ascendant); where it arrives is the second lot. If Saturn and Jupiter are both either eastern or western, one should begin from Saturn for the first lot and from Jupiter for the second. Then one counts the degrees and minutes between the eastern planet and the Sun, and one multiplies that by 12, and divides by <the number of> degrees and minutes that the eastern planet has passed through in its sign, and the result is the measure of the period of the acceder, a year for each 30 degrees. If one wants knowledge of this from the second lot, one should multiply the degrees and minutes between the Sun and the western planet by 12, and divide by the degrees and minutes that the western planet has passed through in its sign, and the degrees of the Ascendant are added to it, and it is cast out from <the beginning of> the Ascendant <sign>; wherever it arrives, one should count from that degree to the degree of the eastern planet of the two, and the result is the life span of the acceder, a year being equal to the amount of each 30 degrees.

[16] One may take these two lots according to another method, which is closer to matters indicating the conditions of kings because of the partnership of the two lots in <this matter>. It is taken from the degree of the greater luminary to the degree of Saturn, and the degree of the conjunction of the two at their shift from one triplicity to another is added to it; it is cast out from <the beginning of> that sign,[1] and where it arrives is the first lot. As for the second lot, it is taken from the degree of Jupiter to the degree of Saturn, and the degrees of the two at that moment are added to it; it is cast out from <the beginning of> that sign, and where it arrives is the second lot. Then one sees how far it is from each of the two lots to its lord, or from its lord to it or from each one of them to Mars, or from Mars to them, and one takes each 30 degrees of these <measurements> for a year.

[17] As for how to know precisely the amount which the two lots indicate, it is found in the *Book of Two Lots*,[2] whose repetition in this place is a kind of redundancy, since our aim here is to sum up.

[18] As for what astrologers[3] think in the matter of the two lots and <how> they apply judgement on it to the lives of kings, they think that the first lot is Saturn and the second is Jupiter, and they proceed in their judgement by them in the same way as one proceeds in the two lots whose description we have mentioned.[4]

[19] As for knowing the quantity of their life spans from the second division,[5] - *i.e.* from the time of their accession – one looks for it from the Ascendant and

[1] *I.e.* the sign in which the conjunction occurred.
[2] For Abu Ma'shār's *k. As-Sahmayn* (which has not been identified in a manuscript), see pp. 593-4.
[3] Arabic MSS BNT and the Latin Glossator substitute «the Moderns»; *cf.* «the Ancients» in II, 8 [4] below.
[4] Cf. Tafhim, ch. 480, **Astrological History**, p.49
[5] The reference is to the two kinds of method mentioned in [2] above.

from the midheaven, and one derives for it the *haylāğ* and *kadhudāh* just as one does in nativities. Then one moves the degree of the Ascendant for his body,[1] and <that of> the midheaven for his authority, and the periods for both of them are rotated together. Then, if the prorogation and the period of the two together arrive at misfortune, one judges the cutting off <of life>. If the corruption is of one of them without the other, one should judge from that corruption. If the degree of the Ascendant arrives at the malefics, and the misfortune is strong, one should judge cutting off for him. If <the misfortune> is not , one should judge illness for him, if the prorogation from the degree of the midheaven is sound. If the corruption is from their motion without the (?) Ascendant, one judges corruption of the government. If corruption is from the two, one judges cutting off.

One calls to witness for this the Ascendant of the religion and the Ascendant of the conjunction and the terminal point(s) of the prorogations and the periods to the quartile of the malefics in those positions, and sometimes the event which the year indicates happens when the prorogation from the terminal point of the sign or from the Ascendant arrives at the quartile of that indicator or the position of the indicator or according to the <number of> degrees between the two. And in the year in which the acceder accedes one considers at which sign the year arrives, and at what term and degree the qisma arrives, and whether there are in that term the rays of the planet in the base <horoscope> or in the conjunction which occurred in the year in which the beginning of the dynasty was, and whether that agrees with one of the Quarters or not, Then one looks at the lord of the terminal point in that year and the lord of the first division,[2] and at the degree of the movement – i.e. how much there is between the two and the rays of the malefics – and judges according to that.

[20] Since we have fully dealt with what we want to explain, let us break off the chapter, if God wills.

[1] *Cf.* ***Tetrabiblos***, IV, 10, ed. Robbins, p.449

[2] The Latin Glossator implies that this is the first of the two divisions into which the prediction of the duration of the periods are divided (section [2] above), and that «the lord of the first division» is, therefore, the planet which is most important in the revolution of the year and/or conjunction.

Appendix III

Concerning the Lots or Parts used in Mundane Astrology from various sources

There are several sources that refer the student of astrology to certain *Lots* used exclusively in mundane considerations. Originally, the Hellenistic astrologers used Lots originating in an earlier Hermetic teaching. These Lots were particularly genethlialogical in nature. In the Arabic era when mundane astrology flourished, there appear several Lots concerning dynasties, religions, their rulers and wars. There is reference made to them by Māshā´allāh, Omar, Abu Ma'shār, Al Qabisi, Al Biruni[1] and Abi r-Riğāl. These Lots were extracted and cast at the Revolutions of the Years and at the Conjunctions of the superiors, Saturn and Jupiter. Following is a Table of these Lots and the method of their calculation.

Lot	Taken from:	To	Cast out from:	By night:	Comment
Rulership (1)	♂	☽	Ascendant of the triplicity shift of the Conjunction	reversed	
Rulership (2)	Ascendant of the Conjunction[2]	The degree of the Conjunction	Ascendant of the annual Revolution	same	

Lot	Taken from:	To	Cast out from:	By night:	Comment
The Two Lots: #1	☉	15º Leo	☽	same	Indicates the nature of the king or ruler
The Two Lots: #2	☽	15º Cancer	☉		

[1] Al Biruni wrote a treatise specifically concerning the *Lots* and how they worked in practice. *Cf* ***Al Biruni's Treatise on Astrological Lots*** – translated and edited by F.I. Haddad, D. Pingree and E.S. Kennedy (*Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*, 1, 1984 pp 9-54)

[2] This particular lot infers by its significators that a chart of the actual conjunction of the superiors was cast; *i.e.* a chart for the moment the superiors were in the same degree. The problem with this is not knowing what the ancients considered 'conjunct'. Was it by degree? Was it by degree and minute?

Lot	Taken from:	To	Cast out from:	By night:	Comment
Lifespan	♃	♄	Ascendant of the annual Revolution of the Year the ruler accedes	reversed	

Lot	Taken from:	To	Cast out from:	By night:	Comment
Two Lots for the Lifespan of a Ruler: #1	♄ or ♃ (whichever is eastern)	The degree of the profected Ascendant of the shift of the Triplicity, *i.e.* where it is found in the annual Revolution when the ruler accedes	Ascendant of the annual Revolution when the ruler accedes	same	For the indications of the lifespan of a ruler
Two Lots for the Lifespan of a Ruler: #2	♄ or ♃ (whichever is western)				

Lot	Taken from:	To	Cast out from:	By night:	Comment
Two Lots for the condition of the Ruler: #1	♄[1]	♃	The degree of the Great Conjunction prior the rulers ascension in the annual Revolution when the ruler accedes	same	see footnote[2]
Two Lots for the condition of the Ruler: #2	♃	♄			

Lot	Taken from:	To	Cast out from:	By night:	Comment
Elevation, Victory and Prosperity	Lot of Spirit	♃	Ascendant of the annual Revolution	reversed	Indicates the condition of the ruler in any Revolution of the Year

[1] Abu Ma'shār calculates this Lot from the Sun to Jupiter.

[2] «As for what astrologers think in the matter of the two lots and how they apply judgment on it to the lives of kings, they think the first lot is Saturn and the second is Jupiter, and they proceed in their judgment by them in the same way as one proceeds in the two lots whose description we have mentioned.» – Part 2, Chapter 5, [16] – "On the Great Conjunctions" by Abu Ma'shār

Lot	Taken from:	To	Cast out from:	By night:	Comment
Prosperity (Peace)	☉	The degree of the 7th house	Ascendant of the annual Revolution	same	Indicates the prosperity of the kingdom
Battle (War)	♂	☽	The degree of the Sun of the annual Revolution[1]	same	Indications concerning war[2]

Lots used in mundane weather forecasting

The following lots are associated with the years, four quarters, and the conjunctions and oppositions of the Moon.

Lot	Taken from:	To	Cast out from:	By night:
Earth	♄	♃	Ascendant	same
Water	☽	♀	Ascendant	same
Air & Wind (Weather)	☿	Lord of its domicile[3]	Ascendant	same
Fire	☉	♂	Ascendant	same
Clouds	♂	♄	Ascendant	reverse
Rains	☽	♀	Ascendant	reverse
Cold	☿	♄	Ascendant	reverse
Floods[4] *Pars Dierum*	☉	♄	The Moon	

[1] *I.e.* from 00º 00' 01" Aries

[2] «When Mars is with of the two <lots> at the time of the Revolution <of the Year>, especially if it is in one of the fiery signs, it is an indicator of the occurrence of wars in that year. If the Lot of Prosperity is strong and not corrupt, it indicates victory of the people of truth (one of two sides between whom conflicts arises). If it is weak, this indicates the victory of the people of falsehood from between those two <sides>.» Cf Part 8, Chapter 1, [18] - **On the Great Conjunctions** – by Abu Ma'shār

[3] If Mercury were in its own domicile then the number of its degrees was cast out from the Ascendant alone. For example if the Ascendant were 15º ♒ 00' (315º) and Mercury was in its domicile 2º ♊ 00' (62º), then Mercury's degrees (62) were simply added to the ascendants (315) which gives 377º or 17º ♈ 00' as the Lot.

[4] *(Pars Dierum)* This Lot is found in a chart cast as the Sun rose in the first minute of the new day.

Appendix IV

Excerpt on times of fertility and barrenness judged from the annual Revolution of the Year. From Part 8, Chapter One, lines [11] – [12]:

Abu Ma'shār On Historical Astrology: The Book of Religions and Dynasties (On the Great Conjunctions) –
Translated from the original Arabic to English by Keiji Yamamoto and Charles Burnett; published by Brill Academic Publishers ©2000

> «[11] As for the years indicating fertility and barrenness, you should look at the horoscopes of the conjunctional or oppositional Beginnings,[1] and at their degrees. If the degree of the conjunction or the opposition applies to Jupiter, especially if it (Jupiter) has a dignity in it[2], and if the Lord of the Ascendant is made fortunate, together with the safety of the Lord of the fourth <place>, and the terminal point of the year from the ascendant of the religion, or of the shift of the triplicity, arrives at the position of Jupiter or Venus by aspect or by ray, fertility occurs in that year, especially if the Lord of the second <place> is making the Lord of the Ascendant fortunate, or applies to it, or aspects it from a fortunate position, especially if the Lot of Fortune aspects it; then it is an indicator of an increase in fertility.»

This is one of the paragraphs that Ramesey has recorded in his *Astrologia Munda* and taken nearly verbatim from this chapter and paragraph from Abu Ma'shār. There are a couple of things made clearer by reading Abu Ma'shār's text. Let us compare these two paragraphs.

First, Ramesey writes,

> «Wherefore in this matter have regard to the Ascendants of the conjunction and prevention of the Luminaries to the Revolution in their places.»

[1] *I.e.* the horoscope of the New (conjunctional) Moon or Full (preventional) Moon. Abu Ma'shār has explained in [9] of this same chapter that, *«As for the question of things of a general kind like an epidemic, a plague, fertility, barrenness, and rain; this is known from the horoscopes of the universal Beginnings occurring before the parallelism of the greater luminary with the spring tropic, and at the time of its parallelism, and from the Moon in its two positions, i.e. the position of the conjunction (New Moon) and that of opposition (Full Moon) in the years of the conjunctions or other <years>.»*
[2] *I.e.* if Jupiter has some right of dominion in the degree of the lunation

In this first line, we meet the first of several very important differences. In Abu Ma'shār's text he says,

> «…you should look at the horoscopes of the conjunctional or oppositional Beginnings, and at their degrees.»

The differences are Abu Ma'shār's use of the word «degrees» and Ramesey's use of the word «place». Whenever Ramesey spoke of a «place» previously he was generally speaking of a house, where «place» is the equivalent of the word *topos*. Abu Ma'shār makes it clear that what he is referring to is the degree of the lunation, whether the degree of the New Moon or the degree of the Full Moon.

Next, Ramesey writes,

> «If the **places** of the conjunction or prevention apply to the **place** of Jupiter…»

Abu Ma'shār states here,

> «If the degree of the conjunction or the opposition applies to Jupiter…»

Again, a principle difference is Abu Ma'shār's use of the word «degrees» rather than place. The semantics clarify what he is instructing the reader to do, *i.e.* if the degree of the conjunction or the opposition applies to Jupiter. That is possible because the degree of the conjunction (New Moon) is the degree in which the Sun and Moon are conjunct. Because they are planets that have their own motion, then their degree can apply to Jupiter because together or separately the Sun and Moon will also apply to Jupiter! Likewise, the degree of the opposition, or full Moon, is the same degree as the Moon and since the Moon can apply to Jupiter so also can its «degree». In Ramesey's explanation, «place» makes this distinction ambiguous.

Ramesey continues,

> «…and Jupiter have dominion in that place, or **if he assists the Lord of the Ascendant**, and the Lord of the fourth house at that time is free from misfortune…»

Abu Ma'shār however says,

> «…especially if it (Jupiter) has a dignity in it and **if the Lord of the Ascendant is made fortunate**, together with the safety of the Lord of the fourth <place>…»

Now here there are some rather significant differences. Abu Ma'shār does not say if Jupiter assists the Lord of the Ascendant as Ramesey does. Abu Ma'shār has simply said that if the degree of the lunation applies to Jupiter and the Lord of the Ascendant is made fortunate! The Lord of the Ascendant can be made fortunate in several ways not just from an aspect of Jupiter; *e.g.* if it was witnessed by the luminary of the chart or any fortunate planet, or if it was in any strength in a place of dominion, or in a profitable house in the chart (the Ascendant, 11th, 10th, 5th, with the Part of Fortune etc) and angular or succedent! Ramesey's statement sharply curtails the possibilities rather than leave several options as Abu Ma'shār indicates.

Lastly, Ramesey writes,

> «…and the application of the Ascendant of that law or the change of triplicities, applying to the place of Jupiter or Venus by conjunction or aspect, there shall be plenty at that year of such things as the earth does produce; especially if the Lord of the second house assist or apply unto the Lord of the Ascendant by a good and friendly aspect. This shall be more assuredly confirmed if the Part of Fortune has power and dignity there in that place, because those signify plenty upon plenty.»

Here it is clear Ramesey does not totally grasp everything to which Abu Ma'shār is referring. Abu Ma'shār instead writes,

> «…and the terminal point of the year from the ascendant of the religion, or of the shift of the triplicity, arrives at the position of Jupiter or Venus by aspect or by ray, fertility occurs in that year, especially if the Lord of the second <place> is making the Lord of the Ascendant fortunate, or applies to it, or aspects it from a fortunate position, especially if the Lot of Fortune aspects it; then it is an indicator of an increase in fertility.»

In Abu Ma'shār's text, we find important elements that are missing from Ramesey's text. One very important element is that Abu Ma'shār is pointing the reader to another «beginning» chart. One chart Abu Ma'shār uses extensively is the chart of the annual Ingress of the Great Conjunctions when they changed from one triplicity to another. His reference to «ascendant of the religion» is a specific reference to the chart he uses throughout his book; *i.e.* the chart of the annual Revolution for the year the Great Conjunction shifted to the water triplicity indicating the rise of the Islamic Religion. The «terminal point of the year» is the profected ascendant of that chart! More important though, and for this reason one has to read his entire book and not take things out of context, is that Abu Ma'shār is only referring the reader to use the profected ascendant of some «beginning chart». In his case, he was specifically using the chart of the rise of the Islamic Dynasty in his discussions. A beginning chart of some Dynasty, however, is not always the chart of the shift of the Great Conjunction to another triplicity. A «beginning chart» was any chart of the annual Revolution (or Aries Ingress) of the particular year some new Dynasty began! In the context of the above discussion then, Abu Ma'shār says that in the Revolution of the Year of some particular nation or dynasty, if the profected ascendant degree (where 30º = 1 year) of the «beginning» chart of that nation was conjunct either Venus or Jupiter in the chart of the Yearly Revolution, by aspect or conjunct (by ray), then it was an indication the year would be fruitful and fertile!

A practical example of this is let us suppose you were examining the Yearly Revolution for Israel (2006). One would need to look to the «Beginning chart» for the nation of Israel. That chart, let us also suppose, is the yearly Ingress chart for 1948. The beginning chart has 14º ♎ 43' as the cusp of the Ascendant. The terminal point (profected Ascendant) in 2006 would then be 14º ♋ 43'. If Jupiter or Venus in the 2006 Ingress was conjunct that degree (or within their orbs or rays) or their aspect was to that degree, then we would say it indicates a fruitful, profitable and fertile year. If on the other hand it should fall within the rays of a malefic, then we would say the contrary! It just so happens that a malefic does aspect by degree, the degree of the terminal point in the 2006 annual Ingress; *i.e.* the Ingress Mercury (dispositor of Mars in the 8th) is 14º ♓ 20' in its detriment, fall, and Rx casting its aspect to the profected degree at 14 º ♋ 41'. At the moment, I am writing this, (July 21, 2006), Israel is engaged in a war with Hezbollah in Lebanon which is taking a toll on both sides. In stead of fertility, war is making barren both nations!

By comparing Ramesey's remarks to Abu Ma'shār's original remarks, we are made acutely aware that Ramesey did not fully understand what Abu Ma'shār was writing about and in fact, this particular teaching is corrupted from its original intent by his paraphrasing.

Appendix V

A Table of the Mansions of the Moon
Section 1 and Chapter III of the third book of *Astrology Restored*: «Introduction to Elections»

A Table of the Mansions of the Moon

Mansion	Sign	Degree/Minute	Qualities
1	♈	20º 06’	Temperate
2	♉	02º 57’	Dry
3	♉	15º 49’	Moist
4	♉	28º 40’	Moist & mostly Cold
5	♊	11º 32’	Dry
6	♊	24º 23’	Temperate
7	♋	07º 05’	Moist
8	♋	20º 06’	Cloudy & Tempestuous
9	♌	05º 57’	Dry
10	♌	15º 49’	Moist
11	♌	28º 40’	Temperate & Cold
12	♍	11º 31’	Moist
13	♍	24º 23’	Temperate
14	♎	07º 15’	Temperate
15	♎	20º 06’	Moist
16	♏	02º 57’	Cold & Moist
17	♏	15º 49’	Moist
18	♏	28º 40’	Dry
19	♐	11º 32’	Moist
20	♐	24º 23’	Temperate
21	♑	07º 25’	Temperate
22	♑	20º 06’	Moist
23	♒	02º 56’	Temperate
24	♒	25º 49’	Temperate
25	♒	28º 40’	Dry
26	♓	11º 32’	Dry
27	♓	24º 23’	Moist
28	♈	24º 15’	Temperate

Appendix VI

The significations of the signs rulership over regions and nations according to the 26th chapter in the 2nd book of Ramesey's Astrology Restored

According to Ramesey

Sign	Regions	Cities
♈	England, France, Bastarnea, Syria, Palestine, upper Burgundy, Germany, Swethland, upper Silesia, lesser Poland, Denmark and Judea	Naples, Capua, Ancova, Imola, Ferraria, Florence, Verona, Lindavia, Brunswick, Krakow, Massilia, Saragossa, Berganum, Cæsaria, Padua, Angusta, and Utrecht
♉	Persia, Media, Parthis, Cyprus, the islands of the Archipelages, lesser Asia, white Russia, greater Poland, Ireland, Loraine, Helvetia, Rhetia, Franoamia, and Switzerland	Mantua, Boxonia, Parma, Senas, Tarentum, Burgus (a castle in Spain), Panoruma, the head of Histria, Brixia, Tigurum, Lucerne, Vanceium, Metis, Herbipolis, Carolastadium, Liepsa, Nant, Posua, Guesma, and Novogardi
♊	The west and southwest England, Brabant, Flanders, Armenia, Lombardy	London, Mentz, Cordoba, Hauford, Cesena, Nuremburg, Lovain, and Bamberg
♋	Scotland, Holland, Zealand, Algiers, Prussia and Tunisia	Constantinople, York, St. Andrews, Venice, Genoa, Amsterdam, Magdeburg, Milan, Wittenberg, St. Cadiz and St. Lucas
♌	Italy, the alps, Sicily, Bohemia, Phoenicia, Chaldea, Æmilia, part of Turkey, Sabina, Togata, and Orichemia	Damascus, Rome, Ravenna, Cremona, Confluentia, Prague, Linzinus, Cremisium, Croton, and Bristol
♍	Babylon, Mesopotamia, Assyria, Achaia, Greece, Croatia, Corinthia, Athena, Crete, the duchy of Athens, part of Gallia Comata, part of Rheniis, and the lower Silesia	Jerusalem, Corinth, Novaria, Rhoses, Arethium, Cumas, Brundusium, Padua, Tolosa, Lugdunum, Paris, Basil, Cratislavia, Heidelberg, Sigina, and Erphordia
♎	Bastriana, Caspia, Seres, Oasis, Ethiopia, Sabansia, Alsatia, Sundgavia, Livonia, Austria, Pannonia, Portugal and the dukedom of Savoy	Olysiponus, Arefatum, Caieta, Lauda, Suessa, Placentia, Friburgia, Argentina, Veldkirchium, Spira, Francofordia, Halafrisinga, Heilprima, Mosbachium, Landshuta, and Vienna

♏	Matragonitida, Commagena, Cappadocia, Judea, Idumæa, Mauritiania, Getulia, Catalonia, Norway, the western Sweden, the upper Bavaria, and the Kingdom of Fez	Algeria, Valencia of Spain, Trapizuntius, Vrbinum, Aquileia, Pistoria, Camerinum, Petavinium, Messana, Viena of the Allobroges, Gedamun, Crema, Ariminum, and Forum Julsi
♐	Arabia, Tyrrhenia, Celtica, Hyspania, Dalmatia, Slavonia, Hungary, Morovia, Misnia, Provincia, Lyguria, and Lunesana	Toledo, Volaterra, Mutina, Narbonne, Avignion, Cologne, Agrippa, Stuttgart, Rotemburgus, Tuberinum, Indemburgus, Buda, Aftum, and Firmum
♑	India, Ariana, Macedonia, Illyria, Thrace, Bosnia, Albania, Bulgaria, Greece, Massovia, Lithuania, Saxony, Moria, the Orcades, Stiria, Romandiola, Marchia, Haffia, and Turingia	Juliacum, Chevonia, Berga, Meclina, Gaudanum, Vilnia, Oxford, Brandenburg, Angusta, Constantia, Derrhona, Faventia, Tortona, and Pratum
♒	Oxiana, Sogdiana, the desert of Arabia, Petra, Azania, Sarmatia, Great Tartary, Walachia, red Russia, Dania, south Sweden, Westphalia, Mosselania, Pedemontium, part of Bavaria, Croatia, Germany, and Muscovia	Hamburg, Breva, Monsferatus, Pisa in Italy, Salzburg, Ingolstadius, Forum Sempronium, and Trent
♓	Phazonia, Nazomonitidis, Garamatis, Lydid, Pamphilia, Cilicia, Calabria, Portugal, Normandy, Galatia, Lusitania, and Egypt	Alexandria, Sibilia or Hyspalia, Compostella, Parantium, Rhotomagum, Normatia, Ratisporia, and Worms

Appendix VII

Further commentary concerning which conjunctions were the most important and the method of their delineation according to the Ancients, Part IV, Chapter XI of Astrologia Munda

This section of Ramesey's instructions reveals some interesting discrepancies originating in the transmission of the historical record.

Ramesey gives an account of important conjunctions. On close inspection it would appear that he has taken this directly from one record attributed to Māshā´allāh and called, *On the Eclipses of Luminaries, of Conjunctions of the Planets, and on the Revolutions of the Years*. The section in particular says,

> «Māshā´allāh said: We narrated already, that the principal things happen from greater conjunction, which is the conjunction of superior planets. But different conjunctions and great events are signified by these superior planets. For indeed, the conjunctions of Saturn and Jupiter are the greatest conjunctions and signify events and divisions. But the knowledge of events happening from the conjunction is through the consideration of the Ascendant and planets **in the hour of the conjunction,** and which of them is predominating in the figure.»[1]

Ramesey writes,

> «…first you must know that the time for the erecting of your figure is when the planets are in partile conjunction, *i.e.* in the very same sign, degree and minute of the zodiac…»

It is clear Ramesey is getting his instructions from this text and he then follows to outline the exact same conjunctions (nearly verbatim).

Anyway, here is the problem; in this quote, Māshā´allāh is reported as saying that you cast the chart in the «hour of the conjunction», meaning the actual time of the conjunction as Ramesey has explained. However, David Pingree has

[1] Chapter X, ***On the Eclipses of Luminaries, of Conjunctions of the Planets, and on the Revolutions of the Years*** by Māshā'allāh, translated from the Latin by Anton Grigoryev and courtesy of World Astrology (http://www.worldastrology.net/)

recovered a great deal of Māshā´allāh's book, *On Conjunctions, Religions and Peoples* embedded within the text of a Christian astrologer named Ibn Hibintā.[1] The text is the source of the material for the book by E.S. Kennedy and David Pingree called, *The Historical History of Māshā'allāh*; in that text, 17 charts and their delineation are given from Māshā´allāh. All of them are charts of the Great Conjunctions indicating the rise and fall of dynasties and governments but none of them are cast «in the hour of the conjunction». Every single one of them is cast at the Sun's ingress into Aries for the year the Conjunction occurs! Do you see the dilemma? Why is Māshā´allāh reported to have said one thing in one text but demonstrates something quite contrary in another?

This obvious discrepancy is also a subject of Professor Benjamin Dykes in the introduction to his translation of the Latin Text attributed to Abu Ma'shār called, *Flores Albumasaris*. In that introduction he writes,

> «We do not know who actually arranged the material for the *Flores*. It purports to consist of excerpts from the works of the renowned medieval Arab astrologer, Abu Ma'shār (787 – 886). The book opens with the introduction of an alleged quote ("Abu Ma'shār said…"), and in several places, the text switches to the first person, even apparently alluding to other books Abu Ma'shār wrote. The impression, then, is that one is reading the words of Abu Ma'shār's own work on mundane astrology, *On the Great Conjunctions* (*OCG*), or perhaps his so-called *Greater Introduction to Astrology*.
>
> But very few of the passages are Latin translations of Abu Ma'shār's Arabic, and still less do they replicate John of Spain's own Latin translation of *OCG* (1133). There are close parallels, and sometimes exact quotes; but some passages offer only a gist of their source passages; several directly contradict them; others pick out some phrases but add additional ones; and some, like the list of fixed stars and instructions on using them, bear no relation to OCG or the Great Introduction at all. From this we can conclude that while the Flores faithfully reflects many of Abu Ma'shār's views, and perhaps consists partly of excerpts from his work on nativities (see §§ 5 – 6), it was at least partly authored by someone else.»[2]

Ben Dykes further concludes,

[1] Ibn Hibintā was a Christian Astrologer who flourished in Baghdad shortly after the death of Māshā´allāh in the 9th century (ca 852 C.E.) His account of what Māshā´allāh taught is therefore current and Pingree is of the opinion very trustworthy.

[2] *The Author of Flores*, from Benjamin Dykes introduction of the Latin translation of ***Flores Albumasaris***

> «These clues suggest to me that he (the real author) lived in Spain, knew Arabic, and probably worked closely with Arab scholars. But he was not John of Spain, and the text is not a redaction of John of Spain's translation of OCG.»

I am afraid we may be faced with something quite similar here where each paragraph of this purported text of Māshā´allāh begins with, «Māshā´allāh said,…» The problem we face in verifying this text is that the original Arabic manuscript of this purported work by Māshā´allāh no longer exists. However, as I mentioned already, we do have what Māshā´allāh practiced and taught in another book embedded in one of his close contemporaries books!

We find the discrepancies of Māshā´allāh's *On the Eclipses of Luminaries, of Conjunctions of the Planets, and on the Revolutions of the Years* further exacerbated when we compare it to the Latin translation of his *De revolutione annorum mundi* where he refers to the «middle conjunction» as,

> «…that in which there is a change from one triplicity to another, by which change of religions and dynasties occurs.»[1]

In *On the Eclipses of Luminaries, of Conjunctions of the Planets, and on the Revolutions of the Years* it is recorded,

> «Māshā'allāh said: The middle conjunction is the conjunction of Mars and Saturn.»

Abū Hafs 'Umar ibn al-Farrukhān al-Tabarī[2] also wrote a treatise on conjunctions in which he starts with a definition of the three kinds of Saturn/Jupiter conjunctions;

> «The indication of the first [*'am*] is taken from the returns and the <transits> of the conjunctions of the thousands, I mean the conjunction of the two planets, Saturn and Jupiter in Leo,[1] to their

[1] «Coniunctio media, qua mutatur a triplicitate in triplicitatem alteram, qua fit…mutatio sectarum et regnorum.»

[2] Better known as Omar of Tiberiades or in Latin, Aomar (d.c.815), was a contemporary of Māshā´allāh and author of a well known astrological treatise on natal astrology called, ***Three Books on Nativities***.

> return to that place; this is a period of 959 years…The second is the shift from triplicity to triplicity…The third [*'am*] indicates less than these two indications…Its indication is for kings and twenty-year happenings…»[2]

Perhaps himself at a loss as to what he should teach, it appears Ramesey combines what Māshā´allāh, Omar and Abu Ma'shār all wrote on the matter,

> «The first and greatest of all the rest, is the conjunction of the two superior planets, Saturn and Jupiter, in the first term or degree of Aries, which happens but once in nine hundred and threescore years.
>
> The second is the conjunction of Saturn and Jupiter in the first term or degree of every triplicity, and this is accomplished once in two hundred and forty years. Yet once in twenty years they come in conjunction in one part or other of the zodiac.
>
> The third is the conjunction of Saturn and Mars in the first term or degree of Cancer, and this is once in thirty years.
>
> The fourth is the conjunction of the three superiors, Saturn, Jupiter and Mars, in one term or face of any sign.
>
> The fifth is the conjunction of Jupiter and Mars, which is a mean and the least conjunction of the superiors, and therefore is not the fore-runner of such great mischief as the other, as you shall by and by understand.
>
> The sixth is the conjunction of the Sun with any of the rest of the planets at the time of his entrance into the first point of Aries.
>
> The seventh and last is the conjunction of the Sun and Moon, which happens once every month.»

Following is the same list as recorded in Part I, Chapter 1 by Abu Ma'shār in his *Book of Religions and Dynasties: on the Great Conjunctions*.

> «[12] Since the things from which to deduce advanced knowledge of the occurrences of general <types of events> and their particular instances in future times are gained from six elements, <here they are:> The **first** is from the celestial bodies' positions in the horoscopes of the

[1] Omar is actually quite correct in saying that the conjunction returns to Leo. This conjunction never began in Aries as asserted by Māshā´allāh and Abu Ma'shār. In 7000 years of conjunctions, the conjunctions always returned to Leo **except** in 1544 when it started in Sagittarius.
[2] ***Kitab al-Qirânât wa-tahwil as-sinin***, MS Istanbul, University Library 315

> revolution of the years in which the conjunction of the two superior planets[1] occurs in the spring tropical sign[2], happening every 960 solar years.
>
> [13] The **second** is from the celestial bodies' positions in the horoscopes of the revolutions of the years in which their conjunction occurs when they shift from one triplicity to another, occurring every 240 solar years.
>
> [14] The **third** is from the celestial bodies' positions in the horoscopes of the revolutions of the years in which the conjunction of the two malefics[3] occurs in Cancer, and from the period of their conjunction in it, occurring every 30 years.
>
> [15] The **fourth** is from the celestial bodies' positions in the horoscopes of the revolution of the years in which their conjunction occurs in each sign, happening every 20 years.
>
> [19] As for the **fifth** <element>, it is from the celestial bodies' positions in the horoscopes of the times at which the conjunctional and oppositional Beginnings[4] arrive which precede the parallelism of the greater luminary with the point of the beginnings of the tropical signs and at the time of its parallelism with them.[5]
>
> [20] The **sixth** is from the celestial bodies' positions in the horoscopes of the times at which conjunctional and oppositional Beginnings arrive which precede the parallelism of the greater luminary with the beginnings of <each of> the signs and at the time of its parallelism with the point of their beginnings.[6]

These six elements as they were called were further compiled into three categories according to what they would indicate:

> [22] This[7] is divided into three divisions. The **first** is proper to universal states, like the property of the indicators of great Beginnings indicating universal matters like floods, dynasties, religions, and the like at the time of the conjunction of the two superior <planets> in Aries and their conjunction when they shift from one triplicity to another.

[1] *I.e.* Saturn and Jupiter
[2] *I.e.* the sign Aries. One problem with this assertion is that the Great Conjunctions have NEVER begun in the fire sign of Aries. They began in Leo up until the 1500's when they began in Sagittarius.
[3] *I.e.* Saturn and Mars
[4] *I.e.* New Moons and Full Moons
[5] We are to consider the chart of the lunation prior to the Sun's ingress into the equinoxes and solstices; *i.e.* Aries, Cancer, Libra and Capricorn which are the four tropical or cardinal signs.
[6] Abu Ma'shār tells us also to look at the chart of the lunation prior to the entrance of the Sun into each sign.
[7] *I.e.* the 6 principles or elements

> [23] The **second** is proper to the sum of the parts of those universal <states>, like the property of the indicators of the conjunction of the two malefics in Cancer, and the conjunction of the two superior <planets> in each of the signs, for the condition of chiefs among leaders and nobles in that transit.[1]
>
> [24] The **third** is divided into many divisions in which all the indicators share in the parts of the universal <states> taken individually, like the sharing of the indicators of years and quarters and months in the conditions of the people, the air and all meteorological phenomena, fertility, barrenness, and the like.»[2]

The first group of indications was to be sought from the conjunctions of the superiors reoccurring in the fire triplicity every 960 and the conjunctions occurring at the shift of the triplicities; these were the «Great Conjunctions». In general, they indicated universal changes and events, *i.e.* great universal calamities,[3] world changing religions and Dynasties. These calamities, religions and dynasties had universal influence.

The second group of indications was to be sought from the conjunctions between the two malefics and the conjunctions of the two superior planets every 20 years; these he called «Middle Conjunctions» consisting of indications concerning changes and events proper to the «Great Conjunctions» and indications particular to existing dynasties, rulers and religions of that period.

The third group of indications was sought from the conjunctions or the lunations (the new or full Moon) of the luminaries relative to the Yearly Ingress; its halves or quarters and months indicated by the Sun's ingress into the tropical signs or each sign; these he called the «Lesser Conjunctions». These also gave indications proper to the greater and universal matters but more particular to the people, the weather and all meteorological phenomena; fertility, barrenness, and the like.

It would appear that Abu Ma'shār 'the organiser' compiles all the earlier teaching into a hierarchy of 6 *types of conjunctions* which are then grouped into 3 *types of indications*!

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[1] *Transit* = Revolution of the year

[2] ***Abu Ma'šar On Historical Astrology: The Book of Religions and Dynasties (On the Great Conjunctions)*** – Translated from the original Arabic to English by Keiji Yamamoto and Charles Burnett; published by Brill Academic Publishers ©2000

[3] These are of a universal nature such as the great flood or deluge was!

I also need to point out another important feature in Abu Ma'shar's preceding list. Namely, that the chart that was cast to determine the events relevant to the «Greater» and «Middle» conjunctions, was not primarily the chart of the actual conjunction! The four relevant conjunctions involving the superior planets were cast at the ingress of the Sun into Aries for the year the Conjunction would occur! (Please note the underlined text in the cited texts above.)

To further clarify these distinctions I want look at the next line of Abu Ma'shār's instructions.

> [21] In the presence of one of these times that we have defined, one looks at the horoscopes of those times, and the location of the celestial bodies' in them, and all their natural and accidental conditions <which result> from their essence[1] and from <their relation to> the Sun and the sphere,[2] and one discovers (1) the nature of their indication from the planets which have predominance over the principal positions, and (2) the time of it according to what the indicators point out. Then one looks at the indications of these six principles.[3]

We need to carefully examine these instructions, for what he is explaining is essential to understanding Abu Ma'shār's entire book and the ancients' methods.

Abu Ma'shār tells us that, «…in the presence of one of these times» he has just defined, *i.e.* one of these six elements or conjunctions, we are to «…look at the horoscopes of those times.» Abu Ma'shār has also in his instructions made it very clear which horoscopes those are, *i.e.* «…in the horoscopes of the revolution of the years in which the conjunction of the two superior planets occurs.»

Now these instructions concur exactly to what Māshā´allāh practices himself in his book, *On Conjunctions, Religions and Peoples*. It would then appear that perhaps Abu Ma'shār was himself aware of the confusion these identical terms used by Māshā´allāh and Omar caused and tried to compile these into a more

[1] I.e. their natural significations and accidental signification derived from their house position and the house(s) they rule.
[2] I.e. whether oriental or occidental of the Sun or by quadrant
[3] In this paragraph, I believe Abu is saying to cast a chart at the conjunction in question, i.e. a greater conjunction, middle, lesser or for the New and Full Moons for example, and then to cast one according to his 6 elements, i.e. for the revolution of the year or quarter of the particular conjunction.

comprehensible format. Unfortunately, it would also appear that Ramesey again compiles everything into a ball needlessly!